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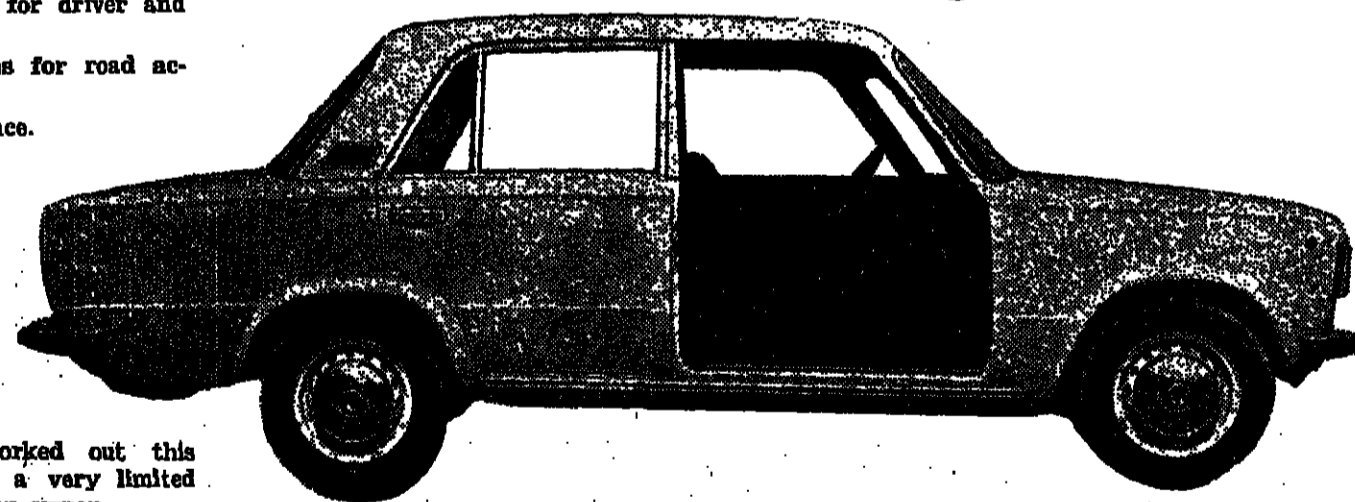
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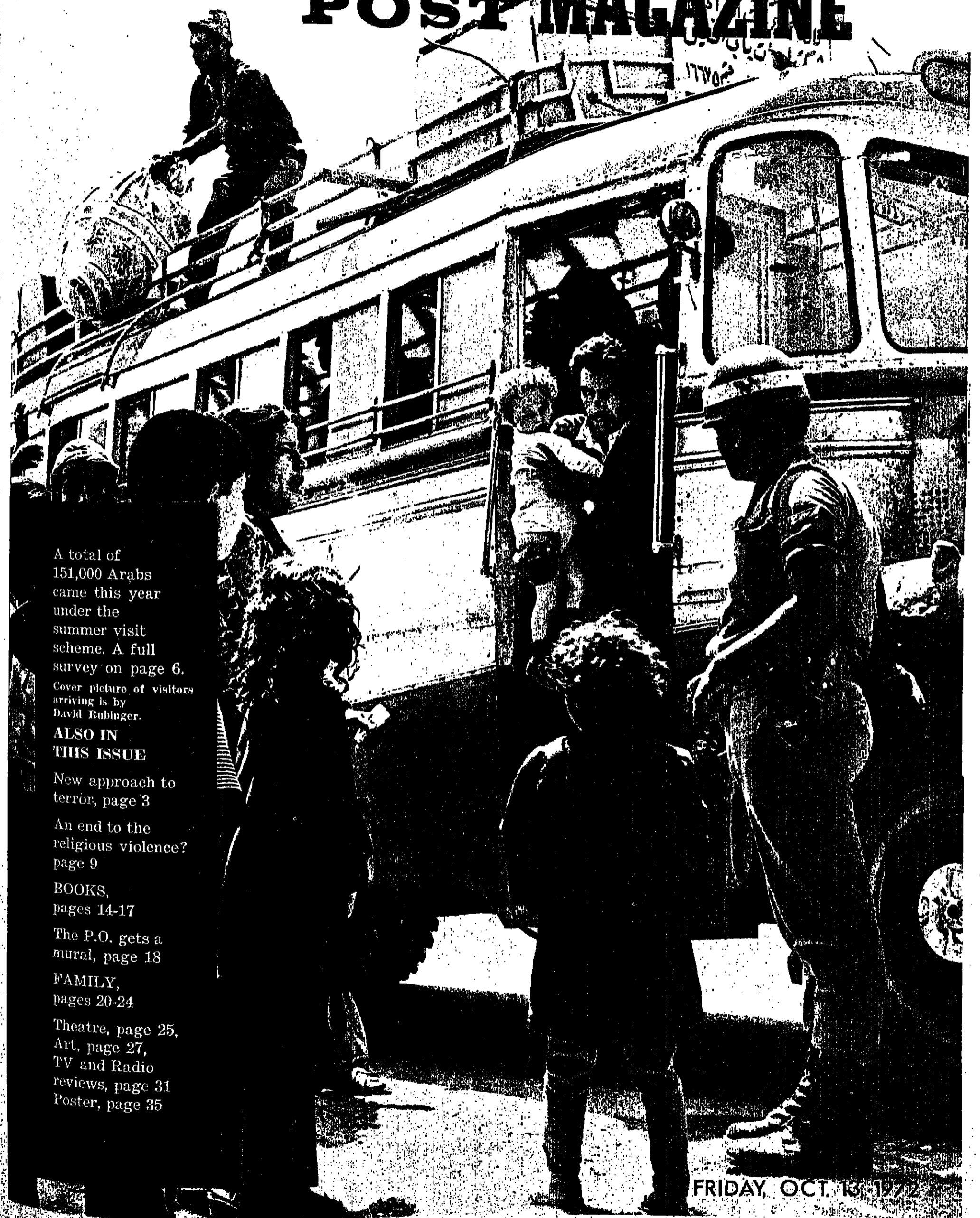
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THE JERUSALEM POST MAGAZINE



A total of 151,000 Arabs came this year under the summer visit scheme. A full survey on page 6.

Cover picture of visitors arriving is by David Rubinger.

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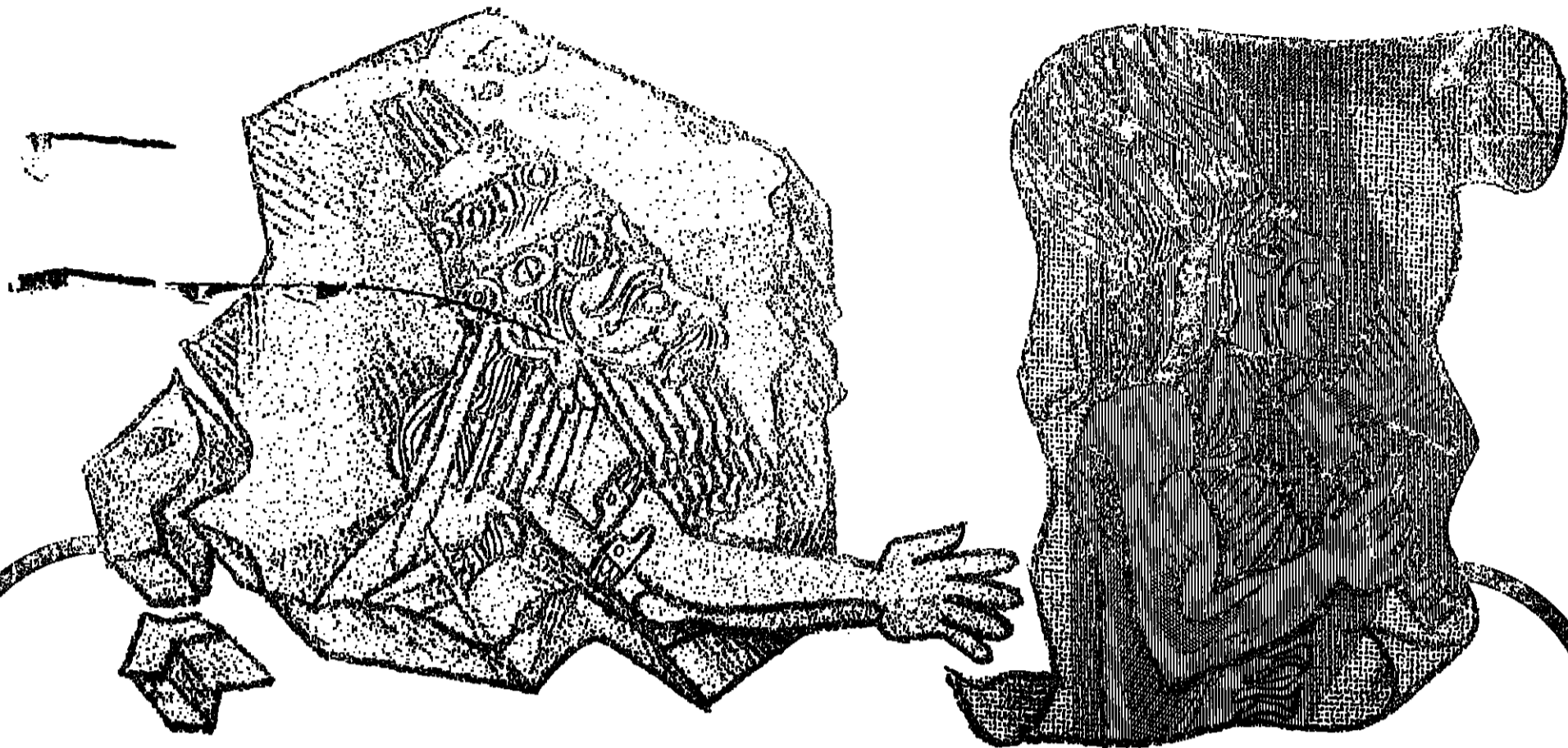
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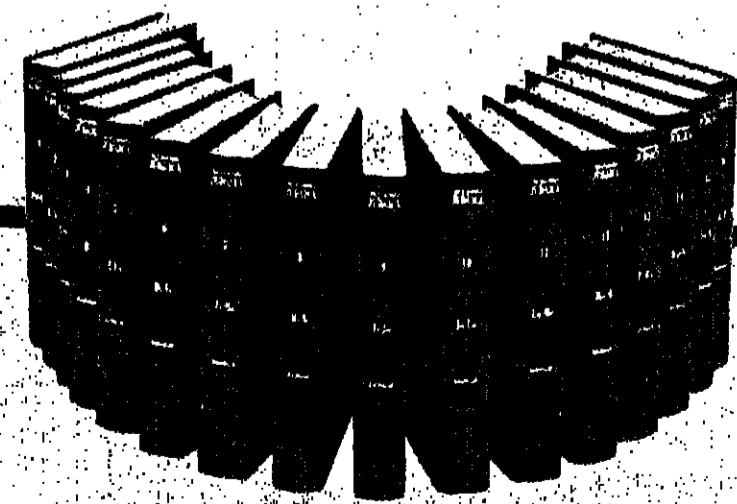
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NEW APPROACH TO TERROR

What can be done to fight the Arab terrorists operating abroad? *Post* Knesset Correspondent *Asher Wallfish* interviews the Minister of Police, Mr. Shlomo Hillel, to find out

what he thinks. The Minister also talks about the inducements to attract more men into the police and about his own political future.

ISRAEL intends to make the Arab states understand that support of Arab terrorism does not pay.

This was the way Police Minister Shlomo Hillel summed up the country's new approach to the terror challenge five weeks after the Munich massacre, in an interview in his office at Beit Agron in Jerusalem. Mr. Hillel recalled that Egypt did not halt the war of attrition two years ago because of a change of mind, but because it found that its policy did not pay.

Even though the Arab terrorists send their letter-bombs from Malaysia, or operate in Germany, their main bases are still in the neighbouring Arab states, which aid and abet them. There they can draw on reservoirs of manpower, carry out training, and maintain themselves. "So we have to take care of the Arab states," Mr. Hillel said.

He believes that Israel underestimated the importance of persuading states in Europe and elsewhere to fight Arab terror, not only for Israel's sake, but in their own interest too.

Anti-Jewish too

"Arab terror has undergone a substantive change, remember. It is no longer anti-Israel only. It has also become anti-Jewish. Both Israel and Europe paid a heavy price because for too long they were loth to understand this fact. Look how many non-Jews perished in the Swissair disaster. Now, in Europe, they are beginning to understand, and in that respect we have succeeded.

"Three years ago, West Germany could have carried out far more effective action against the Arab terrorists, using far less drastic means, and caused less of a clash with the Arab states. Lives would have been saved, too.

"In Europe, until now, the Arab terrorists have enjoyed a tolerant milieu; they got the aid of local extremist groups, and they felt protected.

"A decisive moment has arrived in Europe; but if all the countries do not act against terror, the campaign cannot succeed. They do not necessarily need to ban the terror organizations; what counts is to put them out of action.

"Even today, with the restrictions being imposed on Arabs generally in Europe, on students, on businessmen and on workers, the Arab states are beginning to realize that their interests are at stake. That's why we have to be patient."

Q: Is Israel transmitting know-how about the terrorists to other countries?

Hillel: Interpol may now perhaps become the central pool for information about

the Arab terrorists. I can assure you that a dearth of information will not be a reason for failing to act, in any country. Police forces everywhere have been willing to act, but they were curbed on political grounds. Basically, it's just as easy to coordinate the campaign against terror as the campaign against drugs.

Q: What is your reaction to the blast at the Librairie Palestine in Paris, allegedly by the Massada group? Do things like that hamper the campaign against Arab terror?

Hillel: First of all, I've no idea whether a Jewish group was actually involved. It could have been the work of an agent provocateur. I wouldn't like to say what Frenchmen ought to do, to give their own Government a shock. In any case, it is Israel's view that Arab terror groups are not thrown into alarm or disarray just because Arabs or Arab interests are victims of attack. Quite the contrary.

Co-ordination

If anybody anywhere claims that he is seeking to fight the terror directed against Israel; I demand one thing: that no action be taken which is not coordinated. With the best of intentions, and all the bravery in the world, uncoordinated action causes harm in any war. Jewish action abroad—which purports to be in Israel's interests—is detrimental to Israel's operational options.

Q: What about effective action on Israel's part to ward off Arab terror?

Hillel: We seek physical contact with the enemy. We did so in Zurich, we did so on El Al planes. Remember that when we fought terror along the cease-fire lines we built defences; but we also sent out patrols to search for the terrorists.

Q: How does that affect their organizational structure?

Hillel: We've tried to disturb that structure inside the Arab countries. We can hit northern Syria, or northern Lebanon, even though those bases may not be engaged in hostilities against us at that particular time.

Q: Will the overall campaign against the terror require more manpower, more resources?

Hillel: Now that terror inside Israel, in the areas, and along the cease-fire lines has slackened off, we can divert manpower to the campaign against terror in its new forms.

Q: After the recent Super-sol blast, you said that public vigilance had slackened, and you called on the public to be more watchful. How much reliance do you place on the public? And does the police force help to maintain public vigilance at a high level by directing private guards and checking their precautions?

Hillel: The public must understand that the police and the security services cannot keep guard everywhere. In any case, the aim of Arab terror is to paralyze civilian life, and one way to fight that is for every citizen to show maximum vigilance. In the past, casualties could have been avoided had the victims taken normal care.

The police check people; they check vehicles on the road; but there is no substitute for the public keeping its eyes open.

Q: Surely appeals to the public aren't enough. Doesn't the public require guidance too?

Hillel: Generally, the firms which employ or supply the guards are in contact with the police or other services. The firms get the guidance, but the police cannot check whether the individual guard is doing his job properly. It assumes that the guard's employer will keep him on his toes.

I ASKED the Police Minister to comment on the deployment of Border Police recently, to handle disturbances in Be'er Brak, and even in Mea Shearim. He revealed that the entire plan to get the Border Police to help the police had encountered objections, at first from the Army, the Border Police, and the police itself.

"Today the Border Police regard their work on the domestic scene enthusiastically as a challenge. But I don't think they should merge into the regular police routine. We want to deploy them as a specific unit, in groups, for special duties.

Q: What will attract additional recruits?

Hillel: Apart from the latest pay rises, which cut down the resignations from the force, we shall also give special increments for night duties, Shabbat and holidays, up to about half of the salary. That means a lot to a policeman who works about 10 nights a month. The increments will be paid to policemen who are out on the beat. Also, we'll give more help with housing—in the form of "standing" loans, mortgages, and a new scheme involving several hundred flats, specially built for newly married constables.

TURNING to political affairs, I asked Mr. Hillel whether he would agree to serve as a Minister in the Cabinet which is formed after the 1973 Knesset elections—if the offer was made to him. He replied with cautious discretion.

"I never ran after jobs, and I never ran away from them. When I felt I could make a contribution, I was willing to serve. I think I would probably agree to join the next Cabinet, if asked, provided the set-up is right."

(Continued on page 4)



Minister Hillel... "so we have to take care of the Arab states."
(David Harris)



"The public must understand that the police and the security services cannot keep guard everywhere."
(Rubinger)

DELIGHTFUL POISON

This week's portion:
Gen. 6, 9 - 11, 32

As one travels along the main road from Bethlehem to Hebron, one sees that it is lined on both sides by the famous and almost legendary vine of Hebron. One can only write in superlatives of the outstanding quality and fecundity of those vines, which have a continuous history of excellence going back over 3,000 years. They have an incredible yield of between 800 and 1,000 kilos of grapes per dunam; the 53,000 tons of grapes produced from just over two thirds of Hebron's 66,000 dunams of cultivated land are the main source of the town's very real prosperity.

According to a local Arab legend quoted by Shlith J'ar, the mayor of Hebron, the vines are the direct descendants of those planted by Noah with the unfortunate results of which we read in tomorrow's portion: "And Noah began as a husbandman and planted a vineyard, and he drank of the wine and became drunk." But there is a striking difference between the parent vine and its descendants. Wine is forbidden to Moslems and none of the Hebron grapes is used for making wine. Bearing this in mind it appears obvious that there is a gap in the biblical narrative. The fruit of the vine is not wine, but grapes! And from grapes to wine there is a lengthy process on which the Bible account of Noah is completely silent.



That silence is broken by a Samaritan legend, which attributes the discovery of wine — like so many important discoveries — to sheer accident. Janshud, king of Fusila, was so fond of the luscious grapes of Sogidiana that he ordered huge casks of them to be brought to his palace. When the casks were opened the juice had fermented, and it was so acid that Janshud thought it was poisonous and had the barrels labelled accordingly. Some time later he quarrelled with his favourite wife who, in despair, drank the juice in order to put an end to her life. Instead of which, her despair and anguish changed to light-headed gaiety. The king, astonished at this change of mood, inquired into the reason. When he discovered it, he ordered that the juice of the grape be processed, and thus wine was manufactured for the first time in history. And to this day wine is called in Persian "Zohor-e-Khoosh." — "The delightful poison." (Georg. Borolin, "The Cradle of Splendour," pp. 20/21). Thus does an Oriental legend fill the gap between "he drank of the wine and became drunk."

I.L. RABINOWITZ

The war on terror

(Continued from previous page)

Q: Would you serve under any Prime Minister chosen by the party?

Hillel: It would be a question of the team — and of the programme. I have no personal links or identification with anybody in particular. But I couldn't say that I would serve in all the possible combinations.

Q: Would you stay on as Police Minister, if asked?

Hillel: Every Minister has an important role to play in the Cabinet as such, as well as in party and public life. After nearly three years in the Police Ministry I can assure you it's a tough portfolio to carry, but it's interesting and it's important. It's not one of those Ministries which handle one specific but secondary area. It involves handling every conceivable problem. In fact every problem finds its way to your desk. You have to worry about Kiryat Shmona and Beisan; you have to worry about the social gap; education; incomes; every human problem.

You dispose of a great deal of power, deployed throughout the whole country. I think that in my three years I've contributed something significant to guiding the work of the police, in a different way from my predecessors. And there's a lot more work to be done.

As to my becoming Police Minister again, after all my appreciation for the portfolio as a portfolio, it isn't the only Cabinet job which I set store on. I would have to weigh up all the possibilities.

Communal diversity

Q: Labour members, and Labour voters, see you as the Sephardi representative in the Cabinet. What are the implications?

Hillel: Every Prime Minister builds up a Cabinet by seeking to give expression to diverse sectors of the population — or at least of the party. The communal distinctions are still very much present in Israel and will remain so for a while, so it would be a mistake to ignore the fact.

But I personally think that too little weight is still being attached to giving expression to this diversity, in every sphere, in the party and the party institutions, in the Knesset, and in the Cabinet.

I made this point at the party convention 18 months ago. I demanded that Labour set an example to other parties in giving wider representation. I demanded that the integration process be speeded up.

I think the party has been backward in this respect. If the next Cabinet does not contain two Sephardi Ministers I would consider that as a failure, first on the part of Labour, and secondly as a failure on my own part, as a member who demanded more representation for the Sephardi voters.

ON another issue, I recalled that in 1969, when Labour hammered out its election platform, and hotly debated the "Oral Law" guidelines for Government policy, stress was laid on the need for urban settlement in the administered areas. Yet apart from the Kiryat Arba quarter of Upper Hebron (which was not, even the result of a Government initiative), it seemed that the

Government had failed to carry out Labour's programme.

Hillel: Labour's programme was a sound one, but realities made it impossible for the Government to put it into effect.

Take the urban settlement in Sharm e-Sheikh, or Ophira as it is called. Sometimes the Government has an objective, which takes eight years to reach, and not four years. It's not as though the Government has any objections to the idea.

One of Labour's best features is that it has a realistic approach to its programmes. It doesn't build edifices which lack foundations — economic foundations, social foundations. Theoretically it would have been possible to invest millions of pounds in Sharm e-Sheikh... but we are realistic.

MY final question touched on the Chief Rabbinate and the problem of Jews prevented from leading normal family lives because of Halachic discrimination. Minister

Hillel recalled that during his service in the Second and Third Knessets he had worked after much heart-searching for the Marriage and Divorce Law.

Hillel: I have no interest in wars for the sake of principle. If the Rabbinate can find a solution to the problems of Halachic disqualification, which will allow people to live normal lives, we ought to go to a chance.

It doesn't matter so much who the rabbis are. Whoever is elected now must realize that he is being elected with a fresh chance to tackle the problems. I mean tangible problems — not problems of principle.

Fundamentally, marriage and divorce should be according to the Halacha, I believe. However, if the Rabbinate remains incapable or unwilling to solve the present problems, we should have no choice but to find a new legislative solution. In the final analysis, Israel is a State of law — not a State of Halacha.

MR. NIXON AND THE SOVIET RANSOM

IF the leaders of the Krenelin decide that it would be self-defeating to persist with the education tax on would-be emigrants to Israel, and as some reports have already suggested, allow it to fade quietly away, then conventional wisdom will offer something like the following explanation. Under pressure from "the Jewish vote, Jewish contributions and Jews in the media," Senators and Congressmen agreed to link trade concessions sought by the Soviets to the removal of the education tax.

An amendment by Senator Henry Jackson won 76 co-sponsors. Desperate to win back the eroding Jewish vote in the Presidential elections, Senator George McGovern supported such a link and hit hard at President Nixon for not speaking out on the issue.

Anxious to win enough of the Jewish vote in such key states as California and New York, and responding to some of the large Jewish donors to his campaign, the President, while maintaining public silence on the subject, expressed concern diplomatically, behind the scenes, even though he did not want to link the issues of trade and Soviet Jewish policies.

Got the message

The Soviets, well able to read legislative amendments, and aware that even an American President like Nixon is not complete master in his own house, got the message and dropped the education tax.

If that happens — and it must be emphasized that it is too early for some of the optimistic predictions — conventional wisdom would bear only a slight relationship to the political realities at work. While we do not yet know whether the Soviets will respond to the Jackson amendment by letting their rational self-interest dictate their Jewish policies — something they have not always been noted for in the past — we do know something of what led to the amendment, the role of the Nixon administration, and the involvement of American Jewry.

Contrary to the picture widely painted of the White House and Congress besieged by determined Jewish lobbyists, bags of overflowing mail from disturbed Jewish constituents, and pressure from Jewish organizations, the reaction of American Jewry to the education tax was slow in coming, and remains uncertain and divided even today. Although news of the tax first came in mid-August, it was not until the end of September — some six weeks later — that an "emergency" session of the National Conference on Soviet Jewry was

called in Washington.

A few days before the conference, two highly placed White House aides who have been following the issue asked some Jewish activists, with a degree of surprise, why the White House had not felt "any heat" on the question of the tax. And before the Jackson amendment was actually publicized, Congressional mail on the subject was not reported to be running unusually high.

There were a number of reasons for the slow reaction. Details of the tax filtered out from the Soviet Union in reports which had to be checked. It was mid-summer, and many Jewish organizations, which depend on their professional officers for action, were under-staffed because of vacations. The top leadership, many of whom were also on vacation, found itself divided on the best tactics to follow. Some wanted strong pressure on the Nixon administration; others, who had committed themselves to the re-election of President Nixon, found themselves reluctant to press hard after receiving assurances from Secretary of State William Rogers that the U.S. had conveyed its concern to the Soviet Union. The international conference called in London was an additional delay.

Another factor was the rivalry between such groups as the National Conference on Soviet Jewry — based in New York and representing some 34 leading Jewish communal organizations — and the Cleveland-based Union of Councils for Soviet Jews, a more activist-oriented group which regards the Conference as too timid and "establishment" in its outlook. Finally, there was some confusion within Jewish groups on the cues they were receiving from the attitudes of the Israel Government. While there is evidence that the issue was given top priority by the Israel Embassy and other missions in the U.S. — one Embassy official told me in late August that American Jews were dragging their feet — some Jewish activists say that Israel diplomats were anxious not to antagonize the Nixon administration.

AS the rhythm of Jewish organizational life across America picked up in early September, the issue was taken up with greater concern. But then the Munich tragedy, coming on the eve of the High Holidays, changed the focus of that concern amongst Jewish communities, at least temporarily. During this period, the actions of a few individuals, not "the Jewish vote," were laying the foundation for the momentum which



A rally for Soviet Jewry in Or Yehuda, near Tel Aviv. (Newspix)

led to the Jackson amendment.

First there was the "Washington Group," a collection of Jewish professionals, Congressional aides, lawyers and civil servants who have no formal association but who have cooperated on matters affecting Soviet Jewry since the Leningrad trials in the winter of 1970-71. Those who work on the staffs of Senators and Congressmen maintain an informal liaison with non-Jewish aides who, for various reasons, take an interest in Israel and other subjects of special importance to Jews. It was Senator Abraham Ribicoff's staff who made the first moves to link Soviet trade to the exit fees, and Ribicoff's speech on the floor of the Senate was supported by a dozen Senators and a large group of Congressmen.

A contributory factor was

the activity of Leonard Schroeter, a Seattle, Washington, attorney who has recently been living in Israel, where he served for a while as consultant to the Ministry of Justice. Schroeter spent 11 days in the Soviet Union at the end of August. The report he prepared on his return to the U.S. was forwarded to President Nixon. It said that the situation of Soviet Jewry had worsened since the President's visit to Moscow and that Jewish leaders feared even more repressive measures than the education "ransom" and regarded a policy of economic retaliation as the only thing that might help. The indefatigable Schroeter drove the same points home in meetings with Washington officials, with Senators and Congressmen, and with newsmen.

Another development was

the "takeover" of the legislative and political activity on Capitol Hill by Senator Jackson. If ever there was a Senator who is the living contradiction of the alleged power of the Jewish vote, it is Jackson. He comes from Washington, a state where the votes of Jews make no difference to his position. Until he ran for the Presidency this year, he did not receive any significant Jewish financial backing. If Jackson were to vote his narrow "political" interests, he would hardly have come up with an amendment that, in its first draft, probably upset the large agricultural interests in his home state. Nor can his action be explained only in terms of his well-known suspicions of the Soviets and their intentions. Both he and his fellow Sen-

(Continued on page 10)

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Crossing the bridges



A summer visitor crosses over. (Israel Sun)

The last of the Arab summer visitors will cross the Allenby and Damya bridges on Sunday, October 15. As they leave Israelis are still debating Defence Minister Moshe Dayan's statement that some terrorists managed to slip into Israel under the Summer Visitors Scheme. The scheme has been criticized, but Mr. Dayan insists it is valuable, ANAN SAFADI and PHILIP GILLON analyse what the policy involves.

DEFENCE Minister Moshe Dayan certainly chose to pick a notice when he observed, while standing on the Allenby Bridge, that some terrorists had got into Israel among the 151,000 Arabs who entered the country under the Summer Visitors Scheme. In the atmosphere of fury and frustration engendered by the Lod and Munich massacres, feeling has been expressed that perhaps the time had come to revert to a fortress psychology, to cut off the Arabs in the West Bank and the Gaza Strip from possibly dangerous contacts. This attitude has long been favoured by some top-ranking officials. Dayan, architect both of the open bridges policy and of co-operation with Arabs generally, chose Allenby Bridge as the best place to assert that the gains are well worth the risks.

This year was different from all other years because the visitors were allowed to stay for three months, and the total period of the summer visits scheme was extended to four and a half months. Some of the economic consequences of this lengthy visiting were rather curious. For a long time now, the West Bank mayors have been complaining about the desperate shortage of labour in their towns, owing to so many West Bankers crossing the "green line" to work in Israel. Many of the summer visitors, particularly those coming from Jordan, took jobs on the West Bank. There they earned only slightly less than their relatives were earning in Israel. West Bank employers have learned the hard way that either they match Israeli scales, or they do without workers.

One Israeli Jerusalemite was astonished to find that a man he employed to whitewash his walls had come from Amman.

It is difficult to know how many Jordanians spent part of their holidays working in places far west of the Jordan, but those who did had plenty of money to spend on the West Bank and in Israel. Many of them also exploited the occasion to get the kind of sophisticated medical treatment they mostly cannot get at home. The Hadassah-Hebrew University Medical Centre alone treated over a thousand summer visitors.

Dayan believes that the social and political gains flowing from the open bridges are immense. First of all, the Arabs of the areas are not cut off from their fellow-Arabs in the Middle East, and are thus deprived of what might have been a major motivation for resisting the occupation at all costs. If the interference with their daily lives has been so slight, why should they run the risks involved in terrorist activity, especially as they are economically so much better off under the present regime than they were in the old days?

Secondly, Dayan has broken down the wall of complete separation that existed for 19 long years between Jews and Arabs, thereby ending a period during which they saw each other only as stereotypes. One of the first steps towards peaceful co-existence is dealing with individuals in their daily lives. The Arab visitors have wandered freely all over Israel and the areas, even to so sensitive a spot as Sharm el-Sheikh. And they are seeing

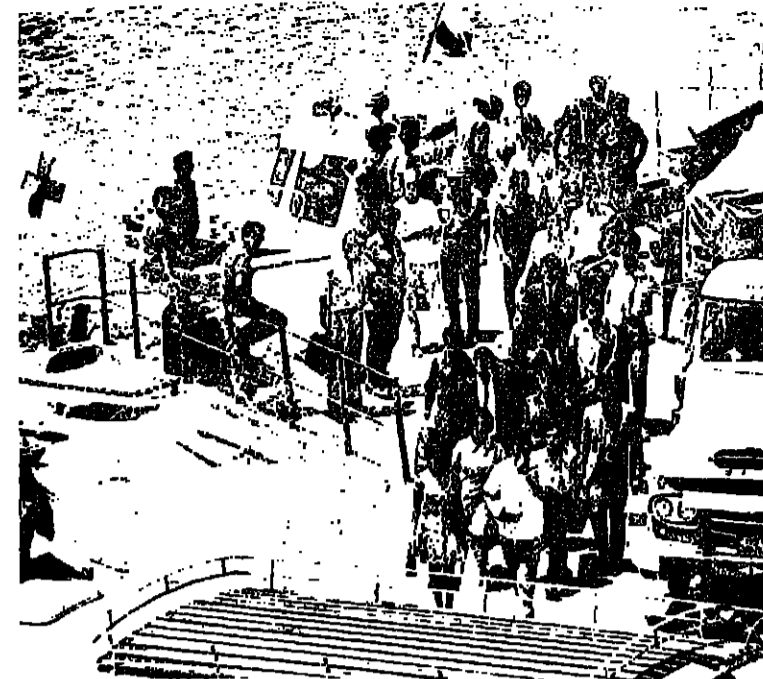
the Jews in a different light from that of the cartoons and hate stories of the past.

THIS situation has resulted in major security and political gains. From the point of view of security, as Aluf Shlomo Gazit, Coordinator of Activities in the Administered Territories, has pointed out, it is all-important to deprive terrorists of a host population prepared to help them by defying the occupying power and ready to endure onerous punishments in the process. Whatever the political and nationalist aspirations of the bulk of the Arab population, they see that it is possible to find a *modus vivendi* with the Jews, enjoying the fruits of cooperation, and leaving other questions to be settled in the future. This has been a major factor in the success of the war against terrorism in Israel and the administered areas, which has forced the terrorists to operate abroad.

It is most significant that when Dayan stood on Allenby Bridge, asking the visitors how they had enjoyed their holiday, every single one of them seized the opportunity to ask the *Wasir* (Minister): "How can I get permission to settle permanently?" He answered diplomatically and non-committally, but the question is likely to become a major one for Israel in the near future.

Under the Family Reunion Scheme, about 8,000 Arabs were allowed to return to Israel this year on humanitarian grounds: the Government may have to decide whether it

(Continued on page 7)



Gaza students who have been studying in Egypt cross the Suez Canal on a visit to their families. (Israel Sun)

(Continued from preceding page) is prepared to increase this quota.

There were very few incidents in Israel or the West Bank during the summer: the major one was the recent supermarket explosion in Jerusalem. But critics of the open bridges policy argue that the repercussions of letting terrorists in and out may be delayed. Owing to the careful system of searches at the bridge, it was not easy for terrorists to smuggle in arms and ammunition; most of the munitions used by terrorists did not come that way, but by sea, an operation the Navy has now put a stop to. But terrorists who got over the bridges may have organized cells among Israeli, West Bank and Gaza Arabs. Such cells will only go into action after a lapse of time. Dayan is obviously prepared to run that risk, confident that the Israel Defence Forces can overcome any internal terrorist action.

Proof of the political value

of the open bridges policy was contained in the statements made this week by Mr. Joseph Sisco, when he was interviewed by Haim Yavin for Israel Television. Time and again the U.S. Assistant Secretary of State for Middle Eastern Affairs emphasized that the vast majority of Arabs have demonstrated that they want peaceful cooperation with Israel and that the terrorists represent only a very tiny minority. A few years ago, Sisco and other leading Americans were talking quite differently, and it is hard to imagine that he would have talked as he did this week had it not been for the proofs of his proposition contained in the success of the open bridges policy.

THE terrorists are well aware of the harmful publicity their cause gets from the bridges being kept peacefully open, and so they have come out in violent opposition to the Summer Visitors Scheme. They

(Continued on page 31)



Leaving the bridge. The holiday proper begins. (Ezra)



Some of the visitors go down to Sharm e-Sheikh, where they share the beach with Israelis. (Dekal)

Talking politics on the beach

By AVRAHAM YAHAL

ALLAH did not command the faithful to refrain from work on the day of rest. The Moslem is enjoined to interrupt his Friday labours only at noon, so that he may join in public worship. But he has adopted the habits of his neighbours, and just as during the long months of summer Jews start out early on Saturday and Christians on Sunday for a day at the seaside, so, on Friday, do Moslems. And one of the places they flock to is Netanya.

You can see them, any Friday, thronging Netanya's main street leading to the sea, feasting their eyes on shop-window displays and enjoying the food and drink offered in the restaurants. They also hold family picnics on the lawns along the promenade, the pride of this popular sea resort.

The Arabs call the Mediterranean "the great sea" and treat it with the respect such an appellation demands. The men go to the beach wearing collars and ties as if they were on their way to an official British reception.

The women fall into two categories. The village women wear the traditional long, wide dresses, mostly black or some other dark colour relieved by colourful embroidery. As far as cut is concerned the women all look as if

they had gone to the same village dressmaker; but the city women come dressed in the latest fashions. Although these include even minis, they always keep their shoulders covered, as protection not against the sun, but against lustful male glances.

Few of the women actually go into the water to bathe. They paddle, or at most, splash about a bit in the shallows. But they seem to enjoy the bracing sea air and the sight of the more liberated Jewish women in their various stages of undress.

On certain sections of the beach, the Arabs constitute the majority, because they come in organized groups from all parts of the West Bank. They come in buses, trucks and taxis. The experienced drivers know where to park — close to the special shelters that provide protection from the fierce sun.

They come in family groups, men, women and children. Some of them are tourists from Saudi Arabia, the oil-rich Gulf states, the Lebanon and Jordan. But the majority of the visitors are from Judea and Samaria.

I STRUCK up a conversation with one Muhammad Sa'id, a Samaria villager, who has been working for the past six years as a locksmith in Kuwait. He is neatly dressed. He and his family all look

prosperous. He told me he had an air-conditioned car in Kuwait and that two of his sons are studying medicine in England.

He complained of the burning heat of Kuwait that never lets up, even at night. But worse than the heat is his feeling of not belonging. The ordinary people in Kuwait regard him as an unwanted stranger, taking away their livelihood; to the authorities, he is a disturbing and dangerous element within the population.

Pleasant surprise

On his first visit to Israel after the Six Day War, he was full of apprehension, and left his children behind. Who knew how the Jews were going to treat him? His wife took off all her jewellery and buried it in an orchard, to save it from being confiscated by the Israeli military. Their surprise when they crossed the Jordan bridge was enormous.

"They fed us well," Muhammad Sa'id told me. "Strange enough, here in our conquered country we felt free. The Zionist soldiers treated us with respect."

This summer, Sa'id came with his entire family. They feel at home here.

I THOUGHT the visitors might not want to discuss politics. But I was mis-

taken. They talked willingly and openly about the political situation.

I asked whether they were not afraid that somebody might plant a bomb and that they might be hurt in the explosion? Perhaps they would be accused of complicity? "No, no," protests Sa'id. "Everything is ordained by Allah, and no man can escape his fate."

"Do you think peace is close at hand?" I ask. "Who knows," answers Muhammad Issa Abu Alessal, of Na'fus. The old man opens his toothless mouth in a wide grin and says, "try being less greedy and peace will come sooner. Give back the Canal and the desert."

"Give back everything you have conquered," chimes in a mustachioed younger man from Ramallah.

All of a sudden we find ourselves embroiled in a lively discussion.

"To whom should the areas be returned?" a young man asks angrily. "To Sadat, to Hussein? What kind of a peace would that be? Did they look after our interests in the 19 years before the war?"

The discussion gets more heated. "Are the Egyptians Arabs at all?"

They all agree that it is up to the Israeli government

to show its readiness to rehabilitate the refugees. The Arab countries have never lifted a finger to help the refugees, they wouldn't absorb them and still consider them second-class citizens... And so the argument goes back and forth.

I walk around between the groups of families and talk to people here and there. They all answer me quite readily.

"They sure are pretty," one tall Arab says absentmindedly as his eyes trail after a blighted beauty just emerging from the waves. His wife, who herself possesses the beauty of a gazelle, adds, "Yes, the Jewish women are beautiful, but our religion forbids us to expose our bodies."

Suddenly there is a commotion near the water's edge. A young man is being carried out to sea by the current and seems to be in danger of drowning. He is screaming for help, but his fellow villagers stand by helplessly — they can't swim. Two tanned life savers are on the spot in a trice and pull him out of the water. He wasn't really drowning at all, but merely scared out of his wits. A teacher from Tulkarem who has been watching the drama is full of admiration for the lifesavers. "Those boys would rush into the water even to save a drowning dog!" he says in wonder.



The permits are inspected. (Israel Sun)

Defence Minister Moshe Dayan visits Allenby Bridge and hears a visitor's story. (Gutbinger)



Some stanzas from a poem written this summer by Jall Zaid Irany of Bethlehem after crossing the Allenby Bridge.

Have you been at Allenby bridge?
Have you seen what happens there?
You should see it if but once
And attend RaGasher's fair.
People running, people rushing,
See them going to and fro.
Children crying, women screaming,
Men are wondering where to go.

They are coming from the East.
Others going from the West.
Some to marry, some to bury,
Some to labour, some to rest.
Jordan, Jordan, sacred river,
What a name throughout the years.
Joshua crossed thee, as it's written,
People cross thee now with tears.

There was healing in thy waters
For a leper long ago.
Could there still be hope of healing
For all sorrows, grief and woe?



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An end to the religious violence?

The streets of Jerusalem's orthodox quarter have been the scene of ugly violence again recently. Some zealots resorted to emptying trash cans into public thoroughfares, and Mayor Kollek lost his temper with the rioters and said "they should have their bones broken." The Capital's new police chief, Tat-Nitzav Tavori, believes the riots over the jailed "Eros" arsonists is a passing phase. DAVID LANDAU reports.



Emotions run high

(Rubinger)

TAT-NITZAV Haim Tavori, commander of the Jerusalem police district, says he has no reason to expect any trouble this winter in the ultra-Orthodox districts of Mea Shearim and Goula. The recent demonstrations and violence associated with the Eros arson case were a temporary aberration, in Mr. Tavori's view. Now that the two boys have been sentenced, the issue is closed, he says, both from a legal standpoint and as far as public interest is concerned. Mea Shearim will return to its quiet and peaceful life.

The "Council for the Release of the Prisoners" gave me a different prognosis for the months ahead. As far as the Council is concerned, the fight to release Shmuel Weisenshtern and Yisrael Brant, by no means ended on October 1, when they were sentenced to prison terms of a year and eighteen months respectively. The Council is continuing its pressure to obtain their release or pardon, and threaten that if political pressure fails, they will take to the streets once more.

The Eros demonstrations shattered the peace of what had been a remarkably quiet summer in Jerusalem's Orthodox districts. A good deal of the credit goes to

Mr. Tavori himself, who took over as commander in January 1972. A huge bear of a man with an understanding look and a soft-spoken manner, Tavori has won the trust of most of the Capital's large ultra-Orthodox population in a manner never achieved—never even attempted—by his predecessors.

The Zealot activists themselves respect him—grudgingly but sincerely. "A noble spirit," was how one of them described him, "a man you can talk to."

And Tavori reciprocates the respect—not for the few law-breakers, the stone-throwers, but for the rabbis and spiritual leaders of the ultra-Orthodox, whose writ runs among all but the most extreme and fanatical hot-heads.

"We have established full understanding and cooperation with the recognized religious bodies," says Mr. Tavori. "We maintain regular contact with the *bet din* of the Orthodox Community. They come to us with their problems—arrangements for celebrations or funerals and the like, and I go to pay my respects to them before festivals." He particularly respects the new president of the *bet din*, Rabbi Yitzhak Ya'acov Welas, who came to Israel last

year from Manchester, England. "A very serious and honourable man," says the police chief.

Mr. Tavori's policy has paid dividends. When it was decided to refuse permission for a mass demonstration on behalf of the Eros bombers during Succot, the police appealed to Rabbi Welas to prevent its being held illegally. The rabbi responded, and a few hundred, instead of the planned 25,000, took to the streets in a protest which, as it turned out, ended in violent clashes.

But he is less than satisfied with the response of some heads of yeshivot in Jerusalem who, he feels, could do more to control the unruly elements among their pupils. He refuses to name the yeshivot, and implies that he is still working for greater cooperation from these rabbis.

Mr. Tavori also cultivates the Capital's hasidic rabbis, particularly the Rebbe of Gur, Rabbi Yisrael Alter. He told me with pride that the Gur Rebbe had sent him three hand-baked matzot before Pesach. "He doesn't send them to anyone, you know. It's a special honour." He put out feelers to enlist the Rebbe's active support against unlawful elements among the zealots. But

he felt that the Rebbe was unwilling to take any direct action beyond ensuring that the thousands of his own Hasidim absent themselves whenever an unlawful gathering is in the offing. "The Rebbe definitely disapproves of lawlessness," he said.

The police commander is not himself a rigidly observant man. But in his own words: "I'm not an *apikores*. I don't go to synagogue every Shabbat, but I go sometimes." Since taking up his Jerusalem appointment, he has studied Hasidism in depth, both because he is interested in the subject for its own sake and because he wants to have a deeper understanding of a major constituent of the Capital's population.

One well-known Jerusalem rabbi whom Mr. Tavori makes no effort to meet—"other than on an *ad hoc* basis in the line of duty"—is the leader of Neturei Karta, Rabbi Amram Blau. "He simply does not represent a serious, sizeable following," he explains.

With a wave of the hand, he discounts rumours of the existence of an "ultra-Orthodox underground" determined to fight the State, ready to espouse any "religious" cause and fight for it on the streets. He

(Continued on page 10)



Looking at a Mea Shearim wall poster to see what's new on the "war front."

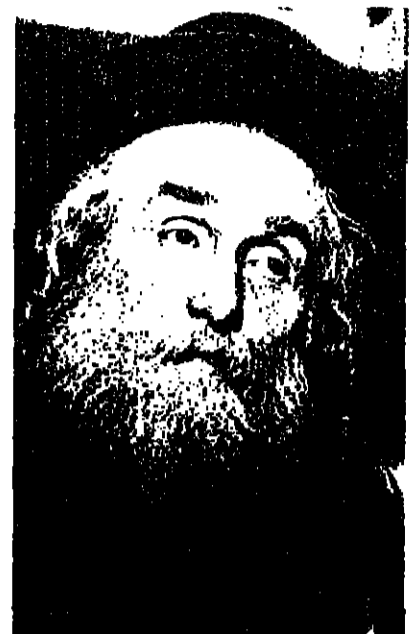


Is this Hitler Gestapo in Germany?
NO this is the Israeli Police in Jerusalem

This leaflet, issued by religious extremists, was distributed in New York.

An end to religious violence?

(Continued from previous page)
believes the religious rowdies who engineered the violent Eros rallies during Succot in the face of the rabbis' opposition are not representative of the residents of Mea Shearim and Geula, and dismisses



The Rebbe of Gur, Rabbi Yisrael Alter, three hand-baked matzos for the police commander. (Rubinger)

the theory that they are members of a permanent band of trouble-makers bent on violence for its own sake.

All in all, Mr. Tavori professes himself pleased with his handling of the perennial problems of Jeru-



Tat-Nitzav Haim Tavori... not expecting trouble this winter. (Rahamin Yisraeli)

salim's ultra-Orthodox sections ("Mea Shearim and Geula are hermetically closed to cars on Sabbaths and festivals," he says with satisfaction) and he looks to the future — in those areas at least — with confidence and equanimity.

THE anonymous member of the Council for the Release of the Prisoners to whom I spoke also stressed that he and his colleagues are hopeful for a peaceful winter. The Committee had not been responsible for the riots a fortnight ago, and the police knew this ("that's why I'm sitting with you and am not under arrest"); but they believed the trouble could have been averted if the police had permitted the massive public rally they had planned.

The Committee hoped that the violence had now ended — but they could not guarantee this. They were shocked and dismayed at the sentences passed on Weissensater and Brandt. "After the cruelty with which they had been treated during their three months in remand, we thought the court would give them only token sentences and thus end the entire episode." As it was, the Committee now intended to pursue three courses of action: to press, through religious politicians and public figures, for a pardon or a commutation of the sentences; to seek a pardon from President Shazar; or, as a last resort, to take to the streets in protest.

The hopes placed by the Committee on possible intervention by religious M.K.s or the President would seem overly optimistic in view of the fate of the attempts made before sentence was passed. The President, Aguda M.K.s, the two Chief Rabbis, Tel Aviv's Rabbi Shlomo Goren, and many other leading lights in the religious community tried at various stages to get improvements in the conditions under which the two Eros bombers were held during remand or to secure their parole for Rosh Hashana or Yom Kippur — all to no avail. The two were kept in the top-security wing of Tel Mond jail from the time of their arrest on June 22 until they were sentenced on October 1. One Cabinet minister with experience in the law said privately that he could see no reason why it needed two months — the time between the verdict and the sentence — to prepare the required probation officer's report.

The Committee feels that the refusal to parole the two before sentence was passed had become a matter of prestige with certain ministers. Now, however, they believe the Government will be more responsive to pressure.

The Committee for the Release of the Prisoners claims an active membership of several score, with "branches" in Be'er Brak, Haifa, Jerusalem and Zurich. It is supported by private donations, the largest having come from the anti-

Zionist Satmar Rebbe, Rabbi Joel Teitelbaum of New York. Rabbi Zalman Brisker, a well-known Jerusalem merchant, has contributed over IL10,000.

In addition to the campaign in Israel, the Committee was responsible for three demonstrations in New York over the High Holy-day period, and for appeals to leading American figures, including Senators Stuart Symington and Henry Jackson, to use their influence with the Israel Government. My anonymous informant told me that Aguda M.K.s Menahem Porush and Shlomo Lorincz, who helped the Committee's efforts, were reluctant to take the campaign overseas until they were ordered to do so by Rabbi Ya'acov Kanlevsky of Be'er Brak (the Steipeler Rebbe), a leading halachic authority who is the Committee's spiritual guide.

If the pressure falls — as it undoubtedly will — then, says the Committee, they will appeal to the Orthodox public for a show of popular support. From my own inquiries in Mea Shearim and Geula, I cannot think that there would be any substantial response. Most of the residents accepted the sentences as fair in the circumstances (the charge carried a maximum penalty of 15 years imprisonment). Weissensater was out in four months (with good behaviour) and was allowed out last weekend on parole. The episode would seem to all intents and purposes to be over.

The great literary freak show

by
EPhRAIM KISHON

THE publisher took the manuscript out of his drawer and said to Tolaat Shani: "I've read them."

The poet slid to the edge of his chair. "Yes?" he whispered. "Yes?"

"Wonderful poems. I don't think anything as exquisite as I Loved You, I Loved You has been written in the last two hundred and fifty years."

"Thank you," Tolaat Shani breathed. "Thank you, Mr. Blau."

"Your collection of poems deserves a niche in world literature, I say. Bravo!"

"Thank you. I shall try to polish the poems to perfection before you publish them."

"Publish what?"

"Publish... the book... Mr. Blau... I Loved You, I Loved You."

"Look here, I never said I was going to publish your poems."

"But you said wonderful... Yes, they are very nice. But who buys poems nowadays?"

"I'm ready to renounce my writer's fee, Mr. Blau."

"That goes without saying. But it's not nearly enough. I'll make a small contribution toward costs."

"A fat lot of good that would do me. Perhaps you suffer from some fatal disease, T.S.?"

"Why?"

"If I could put the book in a mourning jacket, the poet's last work, that would push sales."

"I'm awfully sorry, but I'm healthy. At least for the time being. Maybe when the rains set in..."

"I can't depend on miracles. So what can I do?"

"Now, I don't want to force your hand, but after the painter Zungspitz lost his eyesight, people paid fantastic prices for his canvases."

"Well, I wear glasses."

"T.S. You apparently have not yet grasped the principle of this thing. No work of art sells nowadays without hullabaloo and scandal."

"Say, Mr. Blau, I have an idea! I'll walk up and down Allenby Road stark naked with I Loved You, I Loved You under my arm."

"A hoary old trick. The sculptress Gizella Glick-Galgal has already stripped twice on Dizengoff Circle with an eye to her forthcoming exhibition. They say she will sell all her

status. You've got to get up early to get somewhere, my boy. Can you play the trumpet?"

"Not yet."

"That's a pity. So the only thing we can do is get violent. After the first unfavourable review you'll kick in the teeth of the reviewer. OK?"

"Anything you say, Mr. Blau. But I'm afraid they'll only praise my poems."

"Oh, hell! Try to think. Perhaps you have some disease after all?"

"I'm desolate, but as I said. Or perhaps there was some insanity in your family? That should be a great help. When Joseph Melamed went out of his mind and was locked up, they sold three editions of his novel."

"Lucky devil!"

"That wasn't just luck. He realized that to push sales you need publicity. Are there any love poems in the collection?"

"Don't you remember. Mr. Blau?"

"I have not read your poems yet. But if there are daring, realistic descriptions, something could be done."

"No, Mr. Blau! I'd rather jump from a rooftop."

"That's an idea! Disappointed in his love, poet commits suicide. Not bad at all. You could dedicate a poem to Brigitte Bardot."

"Why not? Who is she?"

"Never mind. All you have to do is write on the flyleaf: 'To my eternal love. B.B.'"

"All right."

"You know, I begin to like your book, T.S.! We'll leak it to the press that you did two years for bigamy."

"That won't do. It happens to be true."

"Too bad. Is there anything anti-religious in your poems? Some offensive comment on Moses' character? The religious are very touchy on such matters."

"I don't remember. But I could add it."

"Splendid. If we can get the Rabbinate to ban your book, two editions of it are as good as sold."

"Thanks, Mr. Blau, thanks."

"Don't thank me yet! That's not all. Tonight you'll get yourself arrested for gate-crashing, smash a few windows, blow a trumpet in the men's room of the Sharon Hotel, undress and catch syphilis."

"I'll try."

"Curse the Government, be converted and emigrate from Israel."

"All right."

"Don't come back, T.S., before you are a complete lunatic."

"That should be easy, Mr. Blau."

By arrangement with "Ma'ariv," translated by Yohanan Goldman.



Nixon and the ransom

(Continued from page 5)
ator from Washington, Warren Magnuson, have been strong advocates of increased East-West trade. Both spoke vigorously, on moral and humanitarian grounds, against the education tax Senator Ribicoff quickly agreed to co-sponsor the Jackson amendment.

At first, the other Jewish member of the Senate, Jacob Javits (Republican, New York) held back from co-sponsorship. Even when the amendment had collected over 50 Senators, Javits remained sceptical. According to his staff, his main concern was a tactical one. He did not want to antagonize normally pro-Israel and pro-Jewish Senators who were worried that such a strong amendment could harm major commercial interests in their home states.

Jackson compromise

A compromise by Jackson which deferred the applicability of the amendment until after October 15 — thus not affecting the massive grain deals already arranged with the Soviet Union — reassured Javits and a number of other Senators. After discussions with the White House, Senator Hugh Scott, the Republican leader in the Senate, also supported the linkage, thus raising the question of how the White House viewed the Jackson amendment.

★ ★ ★

PRESIDENT Nixon has not said a word in public about Soviet Jews since his summit meeting, and his attitudes have to be inferred from other members of his administration and his own remarks to limited audiences. When he spoke to 30 prominent Jewish supporters at the Waldorf Astoria in New York two weeks ago, he said he shared their human concern but that a confrontation with the Soviet Union on the matter would be counter-produc-

tive. From these remarks and the statements by Dr. Henry Kissinger, Mr. Nixon would clearly have preferred it if the linkage had not been made. But now that Senator Jackson and 76 co-sponsors have made it some informed observers believe he is not altogether displeased.

According to the experts, the recent Soviet purchase of grain from the U.S. has saved the Russians from a serious food shortage at a bargain price. The question being asked by many Nixon supporters, as well as by his critics, is, what did America get in return? The growing criticism of Mr. Nixon's failure to get some leverage from the Soviet Union — his efforts to exact Soviet cooperation on Vietnam have so far met with limited success — may mean that the White House can tell the Russians that Congress has tied its hands yet at the same time point to the lifting of the education tax (if it occurs) as a concession gained by clever diplomacy. Because the Jackson amendment does not come to a vote, on current estimates, until early 1973, it gives the administration and the Soviets time, while serving notice.

Thus far, congressional pressure has meant far more to the White House than the statements of Senator George McGovern. Although the Russians attacked Senator McGovern for his support of the Jackson amendment, apparently seeing it as likely to force Mr. Nixon's hand, the White House believes that it does not have to match McGovern, or compete with him, on questions of concern to Jewish voters.

But a piece of legislation with "teeth" proposed by such a formidable Senate figure as Jackson is another matter. Mr. Nixon can read his Congressional record and understand its message. Can the leaders in the Kremlin do the same?

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MONDAY: 08.10 Dances from famous operas and overtures, 08.35 Jan. S. 0. p.m.; 09.05 Jan. S. 0. p.m.; 09.30 Jan. S. 0. p.m.; 10.00 Jan. S. 0. p.m.; 10.30 Jan. S. 0. p.m.; 11.00 Jan. S. 0. p.m.; 11.30 Jan. S. 0. p.m.; 12.00 Jan. S. 0. p.m.; 12.30 Jan. S. 0. p.m.; 13.00 Jan. S. 0. p.m.; 13.30 Jan. S. 0. p.m.; 14.00 Jan. S. 0. p.m.; 14.30 Jan. S. 0. p.m.; 15.00 Jan. S. 0. p.m.; 15.30 Jan. S. 0. p.m.; 16.00 Jan. S. 0. p.m.; 16.30 Jan. S. 0. p.m.; 17.00 Jan. S. 0. p.m.; 17.30 Jan. S. 0. p.m.; 18.00 Jan. S. 0. p.m.; 18.30 Jan. S. 0. p.m.; 19.00 Jan. S. 0. p.m.; 19.30 Jan. S. 0. p.m.; 20.00 Jan. S. 0. p.m.; 20.30 Jan. S. 0. p.m.; 21.00 Jan. S. 0. p.m.; 21.30 Jan. S. 0. p.m.; 22.00 Jan. S. 0. p.m.; 22.30 Jan. S. 0. p.m.; 23.00 Jan. S. 0. p.m.; 23.30 Jan. S. 0. p.m.; 24.00 Jan. S. 0. p.m.

TUESDAY: 08.10 Gould, Offenbach, A. J. Beethoven, 08.35 Liszt, 09.05 Liszt, 09.30 Liszt, 10.00 Liszt, 10.30 Liszt, 11.00 Liszt, 11.30 Liszt, 12.00 Liszt, 12.30 Liszt, 13.00 Liszt, 13.30 Liszt, 14.00 Liszt, 14.30 Liszt, 15.00 Liszt, 15.30 Liszt, 16.00 Liszt, 16.30 Liszt, 17.00 Liszt, 17.30 Liszt, 18.00 Liszt, 18.30 Liszt, 19.00 Liszt, 19.30 Liszt, 20.00 Liszt, 20.30 Liszt, 21.00 Liszt, 21.30 Liszt, 22.00 Liszt, 22.30 Liszt, 23.00 Liszt, 23.30 Liszt, 24.00 Liszt.

WEDNESDAY: 08.10 Rossini: "La Scala di Sera"; 08.35 Schubert; 09.05 Liszt; 09.30 Liszt; 10.00 Liszt; 10.30 Liszt; 11.00 Liszt; 11.30 Liszt; 12.00 Liszt; 12.30 Liszt; 13.00 Liszt; 13.30 Liszt; 14.00 Liszt; 14.30 Liszt; 15.00 Liszt; 15.30 Liszt; 16.00 Liszt; 16.30 Liszt; 17.00 Liszt; 17.30 Liszt; 18.00 Liszt; 18.30 Liszt; 19.00 Liszt; 19.30 Liszt; 20.00 Liszt; 20.30 Liszt; 21.00 Liszt; 21.30 Liszt; 22.00 Liszt; 22.30 Liszt; 23.00 Liszt; 23.30 Liszt; 24.00 Liszt.

THURSDAY: 08.10 Beethoven; 08.35 Liszt; 09.05 Liszt; 09.30 Liszt; 10.00 Liszt; 10.30 Liszt; 11.00 Liszt; 11.30 Liszt; 12.00 Liszt; 12.30 Liszt; 13.00 Liszt; 13.30 Liszt; 14.00 Liszt; 14.30 Liszt; 15.00 Liszt; 15.30 Liszt; 16.00 Liszt; 16.30 Liszt; 17.00 Liszt; 17.30 Liszt; 18.00 Liszt; 18.30 Liszt; 19.00 Liszt; 19.30 Liszt; 20.00 Liszt; 20.30 Liszt; 21.00 Liszt; 21.30 Liszt; 22.00 Liszt; 22.30 Liszt; 23.00 Liszt; 23.30 Liszt; 24.00 Liszt.

FRIDAY: 08.10 Mozart; 08.35 Liszt; 09.05 Liszt; 09.30 Liszt; 10.00 Liszt; 10.30 Liszt; 11.00 Liszt; 11.30 Liszt; 12.00 Liszt; 12.30 Liszt; 13.00 Liszt; 13.30 Liszt; 14.00 Liszt; 14.30 Liszt; 15.00 Liszt; 15.30 Liszt; 16.00 Liszt; 16.30 Liszt; 17.00 Liszt; 17.30 Liszt; 18.00 Liszt; 18.30 Liszt; 19.00 Liszt; 19.30 Liszt; 20.00 Liszt; 20.30 Liszt; 21.00 Liszt; 21.30 Liszt; 22.00 Liszt; 22.30 Liszt; 23.00 Liszt; 23.30 Liszt; 24.00 Liszt.

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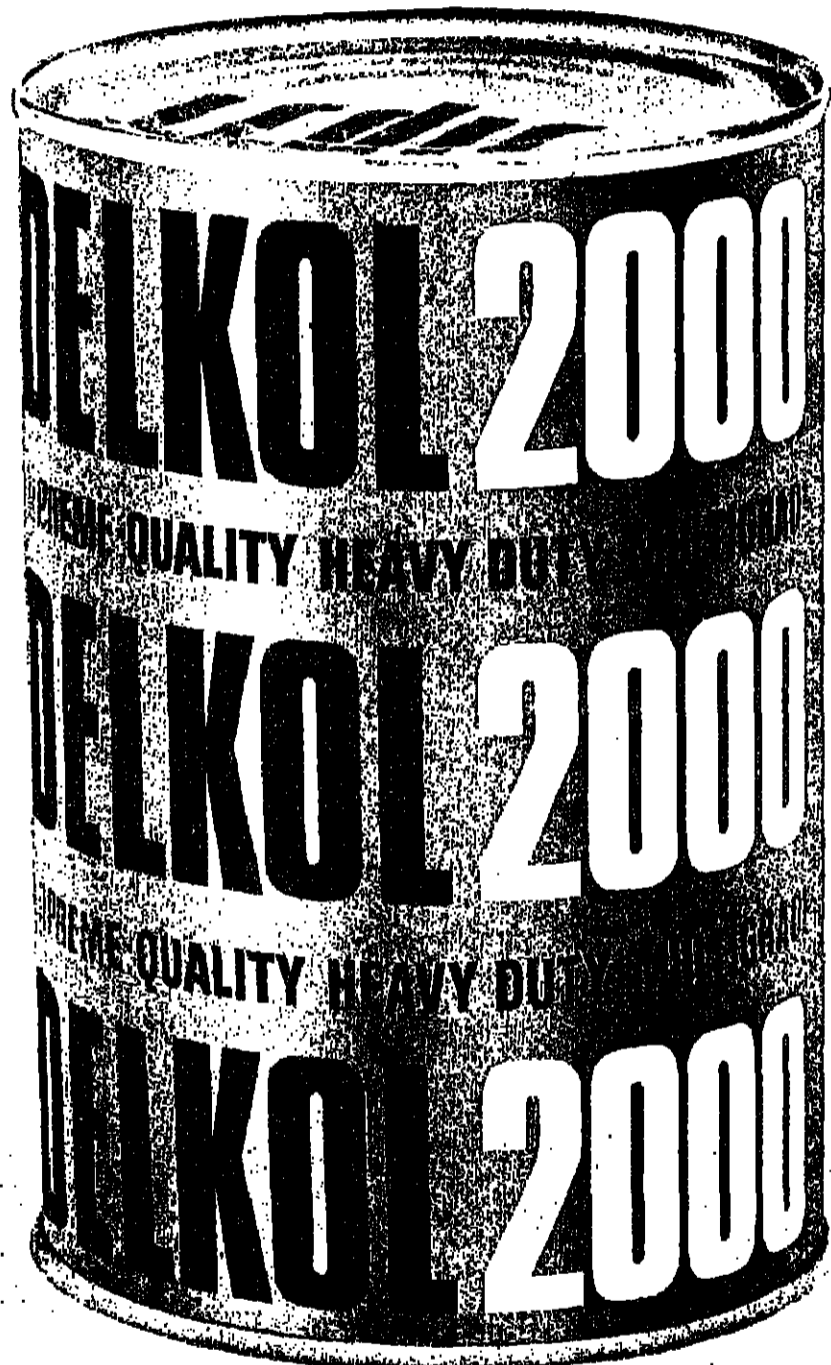
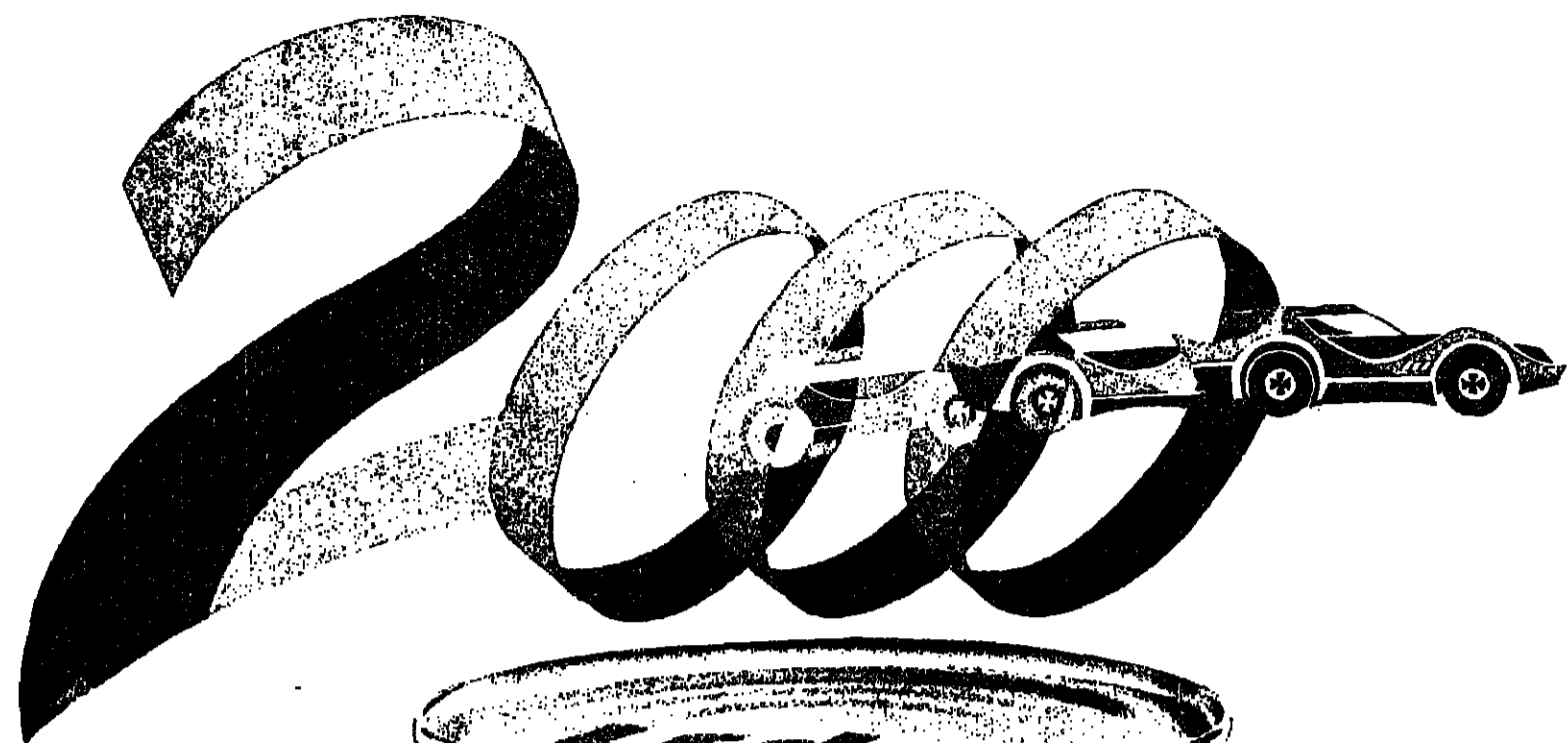
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The Naval chief, Aluf Binyamin Telom. Commander of Sinai Armoured Forces, Aluf Mendler. Intelligence chief, Aluf Ellahu Zeira. Aluf Lahat, head of the Manpower Division. The Quartermaster-General, Aluf Nehemia Kean.

The I.D.F. changes

The large number of changes recently in the top command of the Israel Defence Forces are in accordance with traditional policy and not a sign of drastic reorganization in the armed forces. POST Military Correspondent Hirsh Goodman discusses what has happened.

SINCE the incumbent Chief-of-Staff, Rav-Aluf David Elazar, took office on January 1, this year, nine of the army's 14 generals have been replaced. Five of the changes were announced last month alone. Rotation has always been the inflexible rule of the army, allowing senior officers to hand over their positions to "young blood" with new ideas every two or three years.

This not only allows top officers to retire from the pressures of army life at the relatively early age of 45, still in a position to get work on the civilian market; it also results in a dynamic senior staff, ensuring that the army does not become the victim of petrified leadership, as is so common in other fields in Israel.

Despite the rule, however, never before have so many generals been replaced in so short a time — certainly never five within one month. The reasons for this are manifold, and it would be wrong to assume that the situation reflects dissatisfaction on the part of Rav-Aluf Elazar with the men he inherited from his predecessor.

The past five years have not been normal years, either for the country or

for the army. The repercussions of the Six Day War, and the sense of urgency created by the war of attrition, are just beginning to fade. The recent changes can thus be interpreted as a sign of returning normally after five years of unprecedented growth and activity in the armed forces.

Directly after the Six Day War, the army was presented with a host of new facts — such as longer borders stretching from the Golan Heights to the southern tip of Sinai — which demanded speedy solutions.

Hardly had the armed forces adapted to post-1967 reality when they were faced with the war of attrition, which exerted new pressures and called for urgent reorganization within the I.D.F. This reorganization — executed in a time of war — had to take into account the problems posed by the unprecedented re-arming of the Arab armies by the Soviets and increased terrorist activity both within the administered territories and Israel, and from the neighbouring Arab states.

Five years later

It was against this background that the former Chief-of-Staff, Rav-Aluf Haim Bar-Lev, was asked at the end of 1970 to retain his post for an additional year. Since no Chief-of-Staff makes drastic changes in the composition of his staff in the last months of his tenure, the generals and other senior officers were asked to defer their retirement as well.

Since those hectic days, Israel has benefited from two years of cease-fire, Bar-Lev retired, and after a suitable running-in period with the old guard, Rav-Aluf Elazar set about replacing officers who should have long since either hung up their hats or been promoted to senior positions. This is the reason for the recent spate of appointments. It is not, as some military commentators have been speculating, a sign of a major upheaval in the armed forces.

Until the recent changes, one found senior positions being held by officers for five or six years, instead of the usual two or three. All of them realized this was not because of their exceptional

capability in a particular field, but rather a result of circumstances.

After the Six Day War, many officers who had been earmarked to take over from their superiors were taken off to establish the new units required to answer the needs of the times. The men they were supposed to replace retained their jobs, while they themselves were promoted to newly created posts — leaving the vacuum to be filled by relatively inexperienced officers hardly out of officers' school.

With battalion commanders being sent to take over brigades from men who had moved on to set up new commands, majors were found to be running battalions, when normally they would hold command of a company. A situation was created where no body of officers of intermediate rank, groomed to take over from their superiors, existed. All the men of experience held top jobs, the lower-level senior positions being commanded by officers as yet too inexperienced to replace the upper echelons. Now, five years later, with three years of combat experience behind them, these men are qualified to take over jobs being vacated by those moving onto the general staff.

The Air Force

But this has not been the case in all units. Aluf Mordechai Hod continues to command the Air Force and is not slated for replacement in the near future. Here, the change-over process was further delayed by the French embargo, and the need to re-adapt to an entirely new family of planes supplied by the Americans.

The Commanders of the Central and Southern Commands have not been replaced either — nor is there talk of any change in the office. But here the problem seems to be more one of personnel than of purely military factors.

Apart from the military attaché in London, all the other generals have been replaced in the past six months — many of them leaving the armed forces either for jobs "outside," or to return to their kibbutzim and universities.

Two notable exceptions are Aluf Aha-

ron Yariv, former head of Intelligence, who has been named special adviser to the Prime Minister, and Aluf Motta Gur, former O.C. Northern Command, who is at present military attaché in Washington and is reportedly being groomed for a senior military post. Aluf Amos Horov, recently replaced as Quartermaster General, was named Chief Scientist of the Defence Establishment, and still technically holds the rank of Aluf.

The men who have moved in to replace the outgoing generals are perhaps the most experienced group of officers ever to man the General Staff. If their average age is slightly higher than has been usual in the past this is because they have all held senior positions for longer than any of their predecessors.

Of the five men most recently appointed, Aluf Avraham Mendler, now Commander of the Armoured Forces in Sinai, was Deputy Commander of the Armoured Forces for three years before assuming his current position, while Aluf Shlomo Lahat, in charge of the Manpower Division, was head of the Armoured Forces in Sinai before leaving the army for three years to study.

The Navy

The new Navy chief, Aluf Binyamin Telom, was head of the Marine Division at Naval H.Q. for three years before being named O.C. Navy; and the man who replaced the head of Intelligence, Ellahu Zeira, was Chief of Operations at the General Staff, deputy chief of Intelligence and military attaché in Washington before taking over from Aluf Yariv. The new Quartermaster-General, Aluf Nehemia Kean, was the Chief-of-Staff's financial adviser prior to this appointment and before that he headed the Defence Ministry delegation to Italy and Switzerland.

The five new generals are all 45 and 46 years old — the age when normally they would have been retiring from the service rather than assuming new posts. It can safely be assumed, however, that they all have at least three years' service ahead of them, carrying on the tradition of preparing their juniors to take over when the time comes — barring contingencies, that is.



Aluf Motta Gur, military attaché in Washington, is reportedly being groomed for a senior post in the Forces. (Barnhouse)



Aluf Amos Horov, now special adviser to the Premier. (Rubinger)



Aluf Avraham Mendler, now Chief Scientist of the Defence Establishment. (Rubinger)



Aluf Mordechai Hod... not expected to be replaced in near future. (Rubinger)



The late David Shaltiel, then 45, Jerusalem Hagana Commander and Israel Defence Forces Commander in the 1948 Battle of Jerusalem.

WHEN

JERUSALEM RETURNED



On Monday, May 25, 1948, after ten weeks of violent fighting and two weeks after the proclamation of the State of Israel, the Jewish Quarter of the Old City of Jerusalem is in flames. At the left may be seen the still intact domes of the Hurva and Tiferet Yisrael Synagogues, which the Jordanians wantonly destroyed afterwards. (Photos from "O Jerusalem," reviewed below.)

HISTORIANS can never tell the whole truth not having been present. The journalists who sell instant history often have an edge over them: they can send teams of researchers out to interview the actual participants in recent events and, by summing up the stories from both sides in a palatable manner, reach a far wider audience than can the academicians.

In 25 years too long to wait? Collins and Lapierre, who have given us two fine accounts before this book (on the German evacuation of Paris and the life of El Cordobes), must have come cold to the subject of the Jewish national renaissance; and the memories of all the people they interviewed have no doubt been clouded over with self-justification and wishful post-factum thinking. Yet the authors have, despite numerous errors of detail and a large number of sins of omission, given the best-seller lists a fairly faithful and very detailed account of how the State of Israel came into existence in 1948, and how Jerusalem survived the subsequent invasion of Arab armies and irregulars. And despite the shameless journalism used to recreate the atmosphere ("Ben-Gurion reddened" or "wept"; "she tensed as a bullet passed overhead"; "he murmured" etc.) or perhaps because of it, this account reads well. It is more exciting than the potted history of the 1948 war by Dan Kurzman, published at the same time. Like the Kurzman book, it takes in the whole span of operations in Eretz Yisrael, though they serve here as background to Jerusalem's story. (The authors conducted the main interviews themselves, but local researchers were also used. All sources are listed by chapter, and there is an extensive bibliography. The chapters are accurate and references to sources concerning Aluf Shaltiel have been deleted with the authors' permission, from the Hebrew edition.)

Of course, nobody could write an account of the Battle of Jerusalem without going into the story of the battle for the Jerusalem road and pipeline, from Latrun to the Coast, and a great part of this account deals with the failures at Latrun, the

deaths of Col. David "Mickey" Marjés and Abdel Khader el-Husseini and the "Burma Road" etc. But there are no revelations. The old stories of the fall of the Old City and the Etzion Bloc are told again. This is not a book for veteran Israelis but for newcomers — and the vast Jewish audience in the Diaspora.

For it is for the latter that this book has been written. Despite the fact that a number of Arabs and some British officers were interviewed, this book is presented from the Jewish point of view. It does, however, in a rather obvious attempt at impartiality, dwell at length on the story of Deir Yassin, partly

O JERUSALEM by Dominique Lapierre and Larry Collins. Weldonfeld and Nicolson Jerusalem with Steimatsky. 637 pp. \$4.50.

Reviewed by Meir Ronnen

because of its effect on the flight of the Arabs from many parts of the country. But it does not try to explain why, for instance, the Arabs of nearby Abu Ghosh stayed and

remained unharmed. It presents Deir Yassin as a massacre and nobody can deny that many Arab civilians were killed inside and outside their homes. Mr. Menahem Begin recently stated on television that Deir Yassin was, however, a strictly military operation; in this book the late Aluf David Shaltiel, commander of the Jerusalem front at the time, is quoted as being against what he thought was an unnecessary operation, but admitting that he later provided Hagana cover. The Hagana was understandably shocked by the results. But it is strange that the authors did not bother to interview any of the Etzel (the Ir-gun Zva' Le'umi) men involved



Abdullah Tell, then 30 and the youngest major in the Arab Legion, who commanded the Legion forces in the 1948 Battle of Jerusalem.

in the operation; and that they rely on the Arab doctor's report and not that of the Hadassah physicians.

The role of Etzel is given short shrift in the book. None of their achievements, like the holding of Malha (Manahat) are mentioned. The western suburbs are neglected altogether and the battle for Katamon is not treated in any great detail. Neither are the actions at Mount Zion or Talpiot. There is no mention of how and why Kolonia, opposite Motza, was obliterated, or how we occupied Ein Karem. The bitter fighting at Notre Dame and around Barclay's Bank is hardly touched on, though the initial repelling of the Legion's armour is well described. The turning back of the Egyptians south of Huda is not mentioned, although it was vital as the battle for Latrun. The fighting at Ramat Rahel, taken four times by the Egyptians and five times by Shaltiel's men, deserves a chapter to itself, but gets only a few lines.

It is difficult to escape the impression that this history is based on the availability of previous books and witness to interview. The Mandelbaum Gate episode, for instance, are marvellously well told from both sides; two figures that come alive here are commander Yonaf Nevo and gunner-port T. Carmi, identified by his original name of Carmi Charney.

The story of the Jewish civilian takeover is quite well done, and, naturally the handling of food rationing is told through Dov Joseph. One would have liked more anecdotes of daily life in the city under constant shelling. Yet the story is there. It concludes with Shaltiel's wretched luck in using a device which failed to breach the walls of the Old City, when he at last had enough forces and was to retake the Jewish Quarter and the whole town, just a day before the final cease-fire. The suggestion that he was a victim of a conspiracy is a little far-fetched. The charge was to get the seal on the image of Hashemite right to rule in Jerusalem. It may take another 25 years before the world will acknowledge that this image was a chimera.

LEAVING THE READER FREE

RATHER than a book of several short stories and a short novel that it seems "In A Free State" is a central novel enclosed by two documentary pieces from a journal and complemented and given deeper meaning by two short stories. Natpaal, ever lucid and almost charming in his writing style, is not only an excellent adventure writer, but also a profound dialectician.

IN A FREE STATE by V. S. Naipaul. London, Andre Deutsch. 258 pp. £1.75.

Reviewed by Joan Hooper

"In a Free State" is set in a free state in Africa — it could also be a state of mind. At a time of civil conflict, when the once-ruling tribe is being decimated and its king is running for his life, two English persons are driving back from the capital to the exiles' compound in the regions. Bobby is a government officer and Linda the wife of one of his colleagues; they are both neutral and protected, both White and liberated in their separate ways in Africa.

The story opens in a bar, once White, now the capital's interracial pick-up spot, where Bobby, in a saffron "native" shirt, tries to get a short Zulu revolutionary male whore with an "English" hair style. The Zulu is a tongue — he spits in Bobby's face. Now Bobby must resign himself to driving the whole of tomorrow with Linda.

The relationship between Bobby and Linda develops as they drive; relationships between them as White and Africans as Black develop; and relationships between user and used: "I am here to serve," Bobby said. "I'm not here to tell them how to run their country... I bend over 'black-wards'."

It is one of the conditions of men in a free state, Naipaul says, that the roles ceaselessly shift. The Guilt, romance, service, and the slight embarrassments.

Natpaal is concerned with colo-

rialism, in every form, and its consequences. His logic, necessarily subjective, is fascinating. The story itself is exciting, including Israeli military advisers, a strange colonel who runs a run-down hotel in a deserted lake resort, wild dogs, and a mysterious rain storm. The drive should have taken just one complete day, except that the road is too dangerous in the rain and Linda and Bobby are forced to seek shelter for the night in the hotel where the colonel lives, surrounded by Africans who have taken the oath of hate and death. He survives by his own oath.

In other countries there have been massacres in troubled times. Packs of dogs lurked in the deserted resort town, abandoned by their white masters. The town is used by the Africans now, and by the military.

The next afternoon they reach the compound, not quite as safely or as freely as expected.

'Pure time'

The prologue and the epilogue are pieces of journal written by a man travelling to Egypt (whether it is in fact Natpaal's own real-life journal is unclear). Succinctly written, these two enclosing fragments admit the reader directly to the type of experience from which the central that the roles ceaselessly shift. The Guilt, romance, service, and the slight embarrassments.

Natpaal is concerned with colo-

activist. The whole is rather melancholy and hurtful. "Perhaps that had been only pure time, at the beginning, when the ancient artist, knowing no other land, had learned to look at his own and had seen it as complete."

The central novel is given fuller meaning also by two short studies of other men looking for liberation far from home. In "One Out of Many," Santosh, a respectable bare-foot Bombay valet, is taken to Washington by his employer. His respectability crumbles as he discovers his own personality in the "capital of the world," which is torn by racial strife. He discovers solitude and becomes a citizen by marrying a huge Black woman. He is on the periphery, yet Americans are as peripheral as Africans are to Bobby and Linda, and as the English are to two brothers in "Tell Me Who To Kill." They come to England from the West Indies, one to work so that the other can further his studies. The other doesn't study and marries an English girl. The two brothers work at cross-purposes for years, within and outside the English society.

Whimsy

Natpaal was born in Trinidad. The closer he gets to his own origins, the more he writes in a whimsical manner. In political-moral statement, the writer resolves in words the real, actual suffering he is powerless to mitigate. And this is the great accomplishment of Natpaal — that he leaves the reader free to make up his own mind.

Snowy questions of conscience and loyalty

THOUGH set in 1970 and revolving round a bunch of long-hair rebels, THE MALCONTENT by C. P. Snow (London, Macmillan, 237pp., £2.25) is concerned with the smaller, Snowy questions of conscience and loyalty: to stick by the other fellow at the expense of oneself or not, "oneself" for Snow characters often standing for "one's career."

This story is constructed on the lines of the old-fashioned detective novel: there are seven in the room and one of them does it. The seven — five young men, one of them a Jew, and two girls — are fighters for a better world, currently intent upon turning a local case of racial discrimination into a national scandal. Since everything hinges on accurate timing, they must keep their plans secret — something which they go about in a rather grimy child-like manner. Soon enough they discover that the Establishment enemy is wise to their scheme, and they must find the Judas in their midst. After a good deal of artificial tension is built up, they do find out that he is, indeed, the Jew.

Finicky hero

Yes, well, that didn't add to my admiration of the novel, of course, but I honestly think I wouldn't have liked it anyway; I have never before been bored by a Snow novel, whatever my reservations about some of them, but in this one the characters actually got on my nerves, not least the noble hero, so earnest, so moral, so honourably finicky about the right thing to do, which would be transparently obvious to a lesser mortal.

Finicky is the proper word too for Snow's style in this novel: he is so terribly anxious to get just the right shade of a state of mind that he gives us pile-ups like, "As well as rapture, she was showing other signs of excitement, a kind of active protective restlessness, an edge of strain and anxiety."

MIRIAM ARAD

Sins that Joyce and Beckett will have to account for

THE BATTLE OF PHARSALUS by Claude Simon. Translated from the French by Richard Howard. London, Jonathan Cape. 187 pp. £2.25.

Reviewed by Dora Sowden

WHAT a lot James Joyce and his secretary and disciple Samuel Beckett will have to account for at the bar of literature for the flow of anti-writing they let loose. But perhaps they won't. Books like this one by Claude Simon may yet gather more dust than covers the corpses that fell in the battle after which his book is named.

Here and there in the unpunctuated pages a long dribble of words indicates that the battle in which Caesar conquered Pompey is somewhere in the author's stream of consciousness. It is inextricably mingled with casual images that his eye catches as it swivels about, sexual encounters that his memory throws up arbitrary details of a painting of a film, that his mind has retained, bloody scenes from his own war experiences in the French cavalry.

Paraphrasing

Paraphrasing is sometimes absent for several pages. Where it occurs it begins without a capital (though capitals are plentiful elsewhere) and ends, as often as not, with an "I" like this:

"I heard something he asked me as he left that my Aunt Oriane would be getting a divorce Personally, I Aunt Oriane never returns but paraphrases of that kind do:

"Reddish Auburn hair on his chest metastasized of meat on top of his kneeling hips of her"

Occasionally Caesar and his battle reappear. A chapter called "Con-

versation" deals with someone who called to see a man and found only his wife at home. This is how it ends:

"He shakes twice the head she gives him inanimate as a piece of wood he says thank you I'll be seeing you soon she says I hope so"

Latinisms and painters

To keep it intellectual, Caesar's text sometimes appears in Latin — with translation in case readers aren't as smart as the author. Names of painters are scattered about — Piero della Francesca, Foussin, Caravaggio, Cranach, Bruegel, Durer — though with what purpose is hard to tell.

In a section entitled "Chronology of Events," every sentence is well and truly punctuated but that doesn't help. A character called "O," he and sometimes as a she — the latter in a closely observed account of the sex act. Suddenly the lovers turn into marble sculpture — crumbling marble.

This sort of thing has been called — and hailed as — "the new novel." Bonté du ciel! (Good gracious, in case you don't know French.)

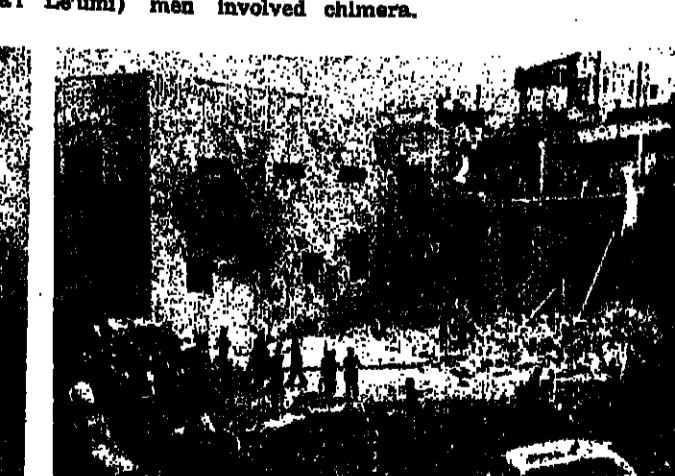
FRIDAY, OCTOBER 13, 1972



One Jerusalem Post staff member was killed and more than 20 were wounded when a truck filled with explosives was blown up directly outside the offices and press of what was then The Palestine Post in Hahavazelet (then Hiasal) Street on February 1, 1948.



Three weeks after the explosion of The Palestine Post, a convoy of three British army trucks carrying explosives was blown up outside the Atlantic Hotel in Jerusalem's Ben Yehuda Street, killing 87 persons and wounding 88.



On March 18, a chauffeur of the U.S. Consulate-General in Jerusalem filled a Consulate car with explosives, drove it into the Jewish Agency compound, and blew it up, killing 25 Koren Engineers officials and wounding 40 other persons in the building.

FRIDAY, OCTOBER 13, 1972

A porch in Safad

By William Freedman

I will build a porch for you, my love, of apple crates and glass and set it in this old stone wall like a jewel. The bottom I will ring with wrought-iron rails to keep us in for beauty's sake, shy scroiled fingers beckoning to God. We will keep here, love, behind the green-rimmed windows and pass our lives holding back the curtains laced across the seasons by your hand, marking each other's changes and the hills that rock the sky. We will be as fed caged birds among the birds, tilting sweeps of air through ancient alleyways and walks. We will be the words carved in the tablets of this town losing clarity with relief. Twice weekly, at the synagogue, a holy man with clouds beneath his cloak spreads the torah like a lost direction and rides it deep with veteran eyes. Now he stops, dips a sharpened bone in ink and darkens faded words to keep alive. Years from now, when other shirts and dresses swing in these same winds, the worshippers of dedication will write us down again. The keepers of the passing will darken dust and build two porches with one remembrance.

Historical atlas of Eretz Yisrael

ATLAS CARTA LETOLDOT ERETZ YISRAEL: Mercaz Ha-Hityashvut ve'ad Kom Hamiduna. Cartas Atlas of Palestine: From Zionism to Statehood, by Yehuda Wallach, Jerusalem, Carta, 344 pp., including illustrations, maps, charts, bibliography and index of place names. £1.20.

Reviewed by Moshe Kohn

THIS, like all other Carta publications that I know, is one of the much too rare Israel examples of how a book should be prepared, printed and bound in order that it should become a proud possession of its purchasers because of both its contents and the way it is produced. It is the fourth volume of Carta's "Palestine Atlas" series. The first three are: Bible period, by Professor Yohanan Aharoni; the period of the Second Temple, Mishnah and Talmud, by Prof. Michael Avi-Yonah; and the period from Betar to Tel-Hai, by Prof. Mordechai Gilon. The four have also been issued in one volume, which is being distributed by "Davar."

The author of the present volume is a lecturer in the Reserves and Lecturer in Military History at Tel Aviv University. The volume is dedicated "To David Ben-Gurion and the Generation of the Founders."

Map number 1 entitled "Zion, the Dream of the Return to Zion," gives us the locales and dates of various Messianic personalities and movements and of different "Returners" over the ages, from Moses of Crete in 410, through the Jewish battalions in the Persian legions that conquered Eretz Yisrael from the Byzantines in 614, and Eldad Hadani of the ninth century, David Alroy of the 12th century, the aliya of the 300 English and French Rabbis in 1211, Samuel of Segovia and Abraham of Avila in 1590, Shabtai Zvi, Rabbi Yehuda Hehasid, and down to the Hasidic aliya of 1777. I don't know why the Mitznagel aliya of approximately the same period is omitted.

Map 2 gives us a picture of the distribution of world Jewry, by continent, in the 19th century, and map 3 of European Jewry. Map 4 shows us the administrative division of Eretz Yisrael in the twilight period of the Ottoman Empire in the last century, and map 5 gives

us a detailed chronology of European Christian political and religious activity in this country in the 19th century and up to the outbreak of World War I. Map 9 succinctly tells us the story of Sir Moses Montefiore's nevus visits in this country, while ed. It is the fourth volume of Carta's "Palestine Atlas" series. The first three are: Bible period, by Professor Yohanan Aharoni; the period of the Second Temple, Mishnah and Talmud, by Prof. Michael Avi-Yonah; and the period from Betar to Tel-Hai, by Prof. Mordechai Gilon. The four have also been issued in one volume, which is being distributed by "Davar."

And so on through the story of European anti-Semitism, Russian pogroms, the beginnings of political-Zionist literary and organizational activity, the "first" aliyot, the so-called "Uganda Plan" under which the British offered to help the Jews establish a "New Palestine" in a small area between Nairobi and the Mau Heights in the borders of present-day Kenya, the stories of the "Second Aliya" and how the international border between Sinai and Eretz Yisrael was imposed by the British in 1906, the story of Hashomer, on through the Jewish settlement of the Negov from 1882 on, to the different Jewish and Arab campaigns in the War of Liberation, the activities of the different underground movements, the situation in the country on May 15, 1948, and the careers of Chaim Weizmann and David Ben-Gurion.

A few appendices tell us the stories of Eretz Yisrael archaeology, art and cultural life, sports, the Jewish National Fund, the Kerem Hayesod and the Histadrut up to 1948.

Altogether an excellent reference book and an excellent supplement to whatever source books you may own of the 202 listed in the bibliography and of the numerous books not listed here. Buy the "Carta Atlas."

THE JERUSALEM POST MAGAZINE — LITERARY PAGE

PAGE FIFTEEN

PAGE FOURTEEN

THE JERUSALEM POST MAGAZINE — LITERARY PAGE

What is criticism?

MODERN ESSAYS by Frank Kermode. London, Fontana, 352 pp. 75p.

Reviewed by George Reisner

FRUITION without pedantry and common sense without common thoughts combine in this collection of essays and reviews to reaffirm Frank Kermode's eminence among modern critics.

Kermode does not suffer from the critical myopia that forces literature into a predetermined system or idea. Without restricting himself to a narrowly topical "relevance," the British scholar and editor tries to locate literature within a broader pattern of personalities, ideas and events.

The most substantial essay in the book is concerned with the vexed question of "the modern" in art and literature. Kermode makes a necessary distinction between earlier 20th-century and contemporary (post-World War II) work.

The efforts of our current (largely New York-based) avant-garde, however, are, in Kermode's view, a trivial and vulgar reduction of earlier accomplishment.

Contrarily, Stevens, according to Kermode, "is the poet of that umbrella." A lucid and mildly deprecating essay on that too often obfuscated poet, Wallace Stevens, appears here.

In a long piece Lawrence himself is depicted as a poet of "apocalyptic" with strong Christian overtones. "The Rainbow" and "Women in Love" are his Old and New Testaments.

Kermode, too serious to miss the irresponsibility of this approach, and too knowledgeable to consider it very original, is further disturbed by the extravagant claims of radical critics.

Reviews of an array of other writers, including Eliot, Valéry, Sartre, Beckett, Iris Murdoch, William Golding, and of some superlative critics — Edmund Wilson, Allen Tate, Walter Benjamin — are reprinted here.

As an "expert witness" in the 1967 trial of Hubert Selby's novel, "Last Exit to Brooklyn," Kermode had a disarming experience with apparatus — complete with yellow

An Israeli Bible scholar

IN his all-too-short span of 45 years, the late Ya'acov Liver, Professor and Chairman of the Department of Bible Studies at Tel Aviv University, carved out a distinct niche for himself in this sphere.

Reviewed by David Solomon

30, placing the section at the earliest in the latter part of the sixth century B.C.E. This unwarrantedly late chronology is shown by Liver to be at variance with the far later Rabbinic concept of the matter, which views the monetary contribution as destined primarily for whatever is to be associated with Temple sacrifices.

This book is aimed first and foremost at the scholar, but will also appeal to the many laymen — particularly in Israel — interested in these topics today.

I will discuss one chapter to indicate Liver's approach to his themes. Although the item on the half-shekel is entitled: "The Half-Shekel in the Bible and in Jewish Sects," only a minor (and to me somewhat inconclusive) part of the discussion relates to the Dead Sea Sects.

The latter two basically similar views stand in marked contrast to the Biblical command, which associates the monetary contribution with the census of men aged 20 and over.

Although the item on the half-shekel is entitled: "The Half-Shekel in the Bible and in Jewish Sects," only a minor (and to me somewhat inconclusive) part of the discussion relates to the Dead Sea Sects.

In reviewing Muriel Spark's novel "The Mandelbaum Gate," Kermode remarks: "She sets the novel in Jerusalem, as the medieval map-makers knew, in the centre of the world, the core and paradigm of God's plot."

Interestingly, he goes on to read the novel as a kind of Jerusalem in prose. Spark's relationship to her book is analogous to God's connection to his favourite city: each can take seeming disparities and make them into a holy unity.

Reviews of an array of other writers, including Eliot, Valéry, Sartre, Beckett, Iris Murdoch, William Golding, and of some superlative critics — Edmund Wilson, Allen Tate, Walter Benjamin — are reprinted here.

As an "expert witness" in the 1967 trial of Hubert Selby's novel, "Last Exit to Brooklyn," Kermode had a disarming experience with apparatus — complete with yellow

Liver is particularly concerned, however, to show that basically it was the highly sensitive act of danger for the individual or the community to be counted — that underlay the contribution, which was meant as a gesture of atonement.

In his article on the history and historiography evident in the Book of Chronicles, Liver is emphatic in rejecting the generalized view of this concluding work of the Bible as a Second Temple work.

It is, indeed, a pity that Rabbi Kahane draws his message in hysteria. Had he been content to produce a provocative pamphlet succinctly outlining some of our past failures, suggesting to his readers a syllabus of Holocaust literature for study, and proposing what he calls his "Programme of Jewish Survival," he might be considered to have performed a service.

Reviewed by Lynn Sharon

NEVER AGAIN! by Meir Kahane. Los Angeles, Nash Hardcover — 287 pp. \$7.95. Paperback — 266 pp. \$1.50.

spiritual annihilation. Kahane also attacks the American Jewish Establishment — which deserves the attack. Their neglect of the needs of their own people is a study in incredible blindness.

In his first two chapters he admonishes American Jewry of the 1917-1939 era for their indifference to Jewish suffering. He consistently uses the yardstick of the 1960s and 70s in passing judgment on American Jewish behaviour during an earlier, less complicated era.

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This is the type of distortion that confounds us page after page. Kahane's description of Jewish life in Russia of the Czars is over-romanticized: one is almost ready to burn the banner of Revolution and return the "gentle" Romanoffs to power again.

Reviewed by Lynn Sharon

NEVER AGAIN! by Meir Kahane. Los Angeles, Nash Hardcover — 287 pp. \$7.95. Paperback — 266 pp. \$1.50.

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KAHANE'S CANT

IN this book, Rabbi Kahane uses every conceivable form of verbal histrionics in his attempt to blindfold his reader into recognizing his (the reader's) Jewish responsibility. This high-pitched demagogic approach may work well for the Jewishly naive. But those who experienced at first hand or heard in depth of the agony of Auschwitz, or read the soul-searing books of Elie Wiesel, or read with horror such books as Arthur Moberg's painstakingly documented "While Six Million Died," will find Kahane's emotional writhings pathetic reflections of true pain.

It is, indeed, a pity that Rabbi Kahane draws his message in hysteria. Had he been content to produce a provocative pamphlet succinctly outlining some of our past failures, suggesting to his readers a syllabus of Holocaust literature for study, and proposing what he calls his "Programme of Jewish Survival," he might be considered to have performed a service.

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Six decades of writing by Robert Weltsch

ROBERT WELTSCH: An der Wende des modernen Judentums (At the Crossroads of Modern Judaism). Edited by J.C.B. Moher. Tübingen, Paul Siebeck, 309 pp.

Reviewed by Zvi Loker



Rabbi Meir Kahane (in open-collared white shirt) and Yosef Schneider (with Yandike beard) seated in the auditorium of the Binyanes Ha'ooza at the Zionist Congress last winter, after Rabbi Kahane failed to persuade the Congress Presidium to give him speaking time. (Weiss)

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THIS neatly produced volume of Robert Weltsch's essays includes reflections of nearly six decades. It is a fitting 80th-birthday present from the Leo Baeck Institute to the reader, and still active community leader, publicist and journalist. But it is also a tribute to an outstanding teacher of German Jewry and its faithful interpreter.

The articles and essays in the book are well-documented discussions of Zionist ideology, with special emphasis on the intellectual achievements of Jews, both as individuals and as a collectivity. Weltsch follows and scrutinizes their destinies from the front-line of World War I, through the Weimar Republic — the zenith of German and Central European Jewry — and the Nazi era to our day.

When Kahane writes about Zionism one perceives in him a sense of mission. He leaves his reader gasping while he plunges on in fury, striking out at what he feels to be our abysmally poor understanding of pre-1948 Israel and of the heroism that went into restoring Jewish national sovereignty in the Jewish homeland and rebuilding a free and independent Jewish nation.

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ON PORNOGRAPHY

By GEORGE F. ELLIOTT

PORNOGRAPHY is like a squalid, unnecessary little country which owes its independence to a vagary of history... Furthermore, the opinion that pornography should not be restrained I regard as being commonly a symptom of doctrinaire liberalism and occasionally an evidence of destructive nihilism... Pornography is the representation of directly or indirectly erotic acts with an intrusive vividness which offends decency without aesthetic justification... Psychologically, the trouble with pornography is that in our culture at least, it offends the sense of separateness, of individuality, of privacy; it intrudes upon the rights of others... If you want to destroy society... then you need pornography... There is a middle distance from which to look at a man, the flexible distance of decency and art, of civilized society, which defines both a man looking and a man looked at; and from this distance human beings can look pretty good, important, even beautiful sometimes, worthy of respect.

Readers' Literary Letters

Poetics and gerontology

To the Jerusalem Post Literary Editor, Sir — In Curtis Aronson's review of Yehuda Amichai's "Selected Poems" (your issue of September 29), I was distressed to discover the critic taking issue with the very qualities which not only attract me to Amichai's poetry, but also reflect universal processes of developmental change with such perceptiveness that I shall be signing his poetry to my students in adult developmental psychology. And I shall be reminding sadly that a behavioural scientist requires IL600,000, several months, dozens of subjects, and lengthy statistical analyses to demonstrate what Amichai succeeds in stating in seven or eight lines.

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Ofek at work.

Post office gets a mural

Two months ago Ministry of Communications temporary employee Avraham Ofek climbed onto a scaffolding at Jerusalem's main post office and addressed himself to the 27-metre-long blank wall behind the stamp counters. Today, Ofek, who represented Israel at the last Venice Biennale art show, is putting the finishing touches to a mural. The story began last year when Ofek approached the postal authorities, who responded enthusiastically to the idea of having a monumental work of art which would be seen by the complete cross-section of the populace which visits the post office. After six months of preparation, Ofek was ready. The

post office took him on as a temporary employee with a monthly wage and he began work. The almost completed mural depicts the saga of man's wanderings; his arrival at the promised land, and finally his settling and working the land. The city of Jerusalem occupies a central and dominant position in the work, its roofs and towers stretching on to the ceiling. Ofek, 37, arrived in Israel at the age of 14 after spending his youth in Bourgas, Bulgaria. All his works deal with man and his relations to other men. A previous epic-scale mural at Kfar Uriah won widespread acclaim. The pictures here are by Dalia Amotz.



This overall picture of the mural was taken by David Rubinger.



At home — the students.



A family settles in the land, with the city of Jerusalem stretching out in the background.



Customers at the post office with the section of the mural above depicting spirits and a rider showing the way to the promised land. The drawing is seen before being painted.

A detail — the wanderers.



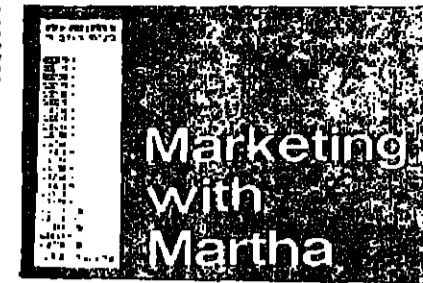
A CRITIC'S VIEW

By MEIR RONNEN, Jerusalem Post Art Editor

THE giant Ofek mural at the Jerusalem Central Post Office is an unfortunate offer. It meets neither of the main requirements: the alleviation of the drabness of the hall nor the tedium of standing in line to make or receive payments. The reasons are several.

The mural is figurative in the heroic Mexican nationalist tradition; its themes of aliya, settlement and study, conceived in the Jewish National Fund tradition, are shopworn. It is thus dated from the outset. Conceived as a series of gigantic illustrations, its colour organization is secondary and somewhat ineffective; it achieves a harmony, but through the device of keeping all the hues at the same level of brilliance. And although the mural is technically quite well done, its broad passages require it to be seen at least from double the distance available in this narrow hall. Those who queue at the counters cannot see the bottom of the mural at all, as it is cut by the overhead counter signs. Most users of this hall queue up at counters 2-6 on the right. From this point much of the mural is unintelligible.

One section of the work devoted to Jerusalem is carried up onto and around a beam. This idea might well be extended along the beam and down the opposite wall, so that those standing in line could watch something from a distance.



Marketing with Martha

MOST anything can be found in Israel—if you look hard enough. Some of my recent discoveries have been on behalf of readers' letters. Others have come in the course of running my own household.

For a dozen years I lived happily in Israel without missing food colouring—or even realizing it was hard to find. This summer I returned from the U.S. with a recipe for play-dough, a mixture of flour, salt and water used to amuse children in nursery schools or at home. The recipe calls for food colouring according to whim—though this, of course, could be omitted. But Tamme wanted the colouring, and like any indulgent mother, I set about looking for it. After discovering that the supermarkets have none, I found two ancient bottles hidden away in a little delicatessen shop on Dizengoff Road. There was a local manufacturer's name on it—but when I tried the phone number, I found it had gone out of business.

I began to suspect that food colouring might be prohibited on the retail market—but this is not so. Mr. Litman Mor, director of Sherut Hamazon, the food supervisory authority of the Health Ministry, tells me that food colouring is permitted—provided it complies with government standards. However, he is not in favour of encouraging its widespread sale for home use. The housewife can get along quite nicely without it, he feels, and who knows if she will use it in appropriate moderation. But illegal it is not. Through looking and asking, I

have uncovered several places to buy food colouring. Some pharmacies sell it in powdered form. Powdered food colouring can be obtained in Tel Aviv at the Front Bros. spice store at the top of the Carmel Market. It sells for IL5 per 100 grams, but that is a very large quantity indeed, and a little envelope with less than a lira's worth is usually sufficient for home use. Red, orange, yellow, blue and green are the usual colours.

The powdered colouring has to be mixed with water. If you prefer your colouring in liquid form, you can go to Ehrenberg's coffee, spice and delicatessen shop at 14 Kikar Masaryk in Tel Aviv. In Jerusalem, spice shops in the Mahane Yehuda market sell colouring. Some of the East Jerusalem shops probably do too, but I would suggest caution there as to the origin of the colourings. Mr. Mor told me that some West Bank food colouring had been banned as unsuitable for human consumption.

Ostrich-like

It seems to me a little ostrich-like to discourage food colouring for home use when so very many of our commercial food products are artificially coloured. One assumes that the housewife who uses food colouring will do so sparingly—to embellish an occasional cake icing perhaps. Or it may not really be intended for consumption—such as in the play-dough, or for dyeing Easter eggs as some Christian residents wish to do. (I know of someone who sent to Cyprus for food-dye, on the assumption she could not buy it here.) The proportions for play-dough, by the way, are three cups flour to one cup salt and one cup water, plus food colouring as desired. I find a half-teaspoon is adequate for home use. If kept in a covered dish in the refrigerator between uses, play-dough will keep for a couple of weeks at least. Flavouring extracts, fruit juices, cocoa, etc. can be used to colour real cakes, but for play-dough they are too sticky.

There is, of course, a school of consumer thought which opposes food colouring in manufactured products too. After I wrote about Osem's noodles, a correspondent reacted by complaining that the cooking water turns a "beautiful yellow" after the noodles have been cooked. "Whom is Osem trying to fool with the food colour they add?"

Osem is not trying to fool anyone, its management replied to this customer. "We use a fraction of one per cent of certified food colouring on our pasta products." This is in accordance with local food regulations. "The reason for the addition of food colouring is that we, like most food experts, believe food is served for the purpose of enjoying it, and that includes the look of the product as well as the taste."

Brands without

For consumers who do not enjoy the yellow look in noodles, there are other brands made without colour added. One of these is Betzini, made by a small Tel Aviv firm called Manna. Its three widths of egg noodles—"without artificial additives"—sell for 69 agrot per 200 grams—an agrot cheaper than Osem's at the same Consumer Co-operatives supermarket. Supercol carries "no-colour-added" egg noodles by Shabolin of Rehovot, 70 agrot per 200 grams.

When I wrote that good-quality lined rubber gloves were not made by local firms, I received an informative letter and sample products from Tagum Rubber Industries Ltd. of Herzliya. Its managing director, Len Shorikand, a former South African, told me his company makes

WEE WOMEN



"If you had any idea about how much food costs, you wouldn't have any trouble going on a diet."

both surgical rubber gloves for the medical profession, and lined household gloves for the retail market. These sell under various brand-names—Velvex, Velgrip or Neshier—depending which outlet carries them. They are available at some pharmacies, supermarkets, department stores and Shaken stores, and range in price from IL3.50 to IL5.50. Imported rubber gloves sell for IL3.50 and up, with the average about IL5. Apart from Tagum's, all the local gloves I have seen are the unlined variety. Tagum also makes an unlined type called Griptast.

I have been using a pair of Tagum Velvex gloves for a couple of weeks and find them satisfactory in quality. My only complaint, a very personal one, is that the small size is a 7½, which is too big for my hands. In some European brands, I can get extra small, size 6½. Mr. Shorikand made me feel better when he said, "I would be very surprised if a pair lasted more than a month." I thought only I was hard on gloves. Detergents and fats attack the rubber and eat through them—if you are lucky enough not to catch a glove with a sharp knife or fork even before that.

BEFORE the barbecuing season is over, I should answer the reader who asked where to buy

charcoal. One Tel Aviv source is 17 M. D. Picciotto St., the little alley of wholesale shops (they also sell retail) behind the Allenby Road post office, corner of Yehuda Hevri. In Hebrew charcoal is "yeha-hu." On Picciotto Street, it costs IL1 a kilo and comes in sacks of five or fifteen kilo. If you're making a special trip there, keep in mind that the shop at No.17 closes down for the day about 2 p.m.

Another reader complained about what goes over the coals—the frankfurters. I agree with her that most hot-dogs sold in Israel are skinnier, nastier affairs, made mainly of poultry. I highly recommend the only brand of frankfurters my household agrees to eat—those made by S. As and Sons and sold at many kosher butcher shops and delicatessens, and at As' own shops—restaurants—18 Rehov Herzl and 18 Nahlat Binyamina. They are not 100 per cent beef, but they are better, redder, firmer and more garlicky than any other Israeli hot-dog I have eaten. People who eat non-kosher franks recommend Pra-

Hot dog decline

Yes, I read the recent "Time" essay on the decline of the American hot-dog, following the onslaughts of Ralph Nader. Yes, I believe that agrot-for-agrot you can get better protein value from a lot of other foods, from steaks to nuts. But we do not choose all our foods for their protein value.

I've written it before, but just to complete the story, I will add that I get American-style soft frankfurter buns at the Zylberman bakery, 16 Kikar Masaryk, Tel Aviv. They are nearly a metre long and can be cut to fit four hot-dogs. Mr. Zylberman also bakes small round rolls from the same batter, but he is willing to make them hamburger size if given a day's advance notice. His phone number is 224782, but it is advisable to go in person until he gets to know you.

Soft rolls

Residents of the Herzliya-Kfar Shmaryahu area can order soft hamburger and hot-dog rolls from the Stern bakery in the Kfar Shmaryahu shopping centre. Mr. Stern makes up this special dough on Mondays, Wednesdays and Fridays, and he is willing to accept orders, preferably for quantities of 50 or more. With the hamburger shape, he is willing, though reluctant, to accept somewhat smaller orders on the above-mentioned days. His phone number is 887223.

When I cannot get hot-dog buns, I wrap the franks in sliced White Hallah, which I find the closest in taste and consistency to a bun. This is a matter of taste, and others may prefer to eat their franks in a pitta.

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Dimona's high schools in race with population growth

By Robert Gamzey
Special to The Jerusalem Post

DIMONA.—BEFORE the Edith Lehman Comprehensive High School was built by the New York United Jewish Appeal Women's Division, not more than 25 per cent of Dimona elementary school graduates continued on to high school. The streets of Dimona were filled with idle, trouble-making youngsters in the 14-to-18-year bracket waiting to go into the army.

After the Lehman School opened in 1966, the streets emptied of high school age youngsters and more than 90 per cent of elementary school graduates entered the new secondary school. "We are overcrowded," complained Ely Ayoun, 33-year-old Sabra Israel Air Force reserve officer who is principal of the Lehman High School. Adjacent to the Lehman School, a religious high school with 24 classrooms, is under construction. A third high school also is being built to duplicate the 1,000-student capacity of the Lehman School.

Dimona, founded on the desert sands in 1968, with a handful of North African immigrants sent directly from ship-to-settlement, is one of the most successful of 20 development towns in Israel, and aims at a population goal of 50,000 in ten years.

With young veterans of military service, as well as immigrants, continually swelling the local population, in addition to a record birth rate of 1,000 infants a year, Dimona's schools are in a race with population growth. More than 7,000 Dimona children and youth attend schools. One-half of the population is under 21. Education absorbs 47 per cent of the municipal budget.

Blessed from start

Blessed from the start with two of the largest textile mills in the Middle East, and acquiring a variety of industries and services, Dimona grew on a solid basis, with work for all—except during the 1968 recession. Dimona, like most of Israel, has a labour shortage which is partially filled by the arrival of twelve buses every morning from HaEbron, loaded with Arab workers from the administered territories who work mostly in the building field.

In the past three years, the number of Dimona high school graduates attending universities and Hifa Technion has risen from 25 to more than 100. The University of the Negev in Beerseba is less than one hour away by bus and is attracting an ever-increasing number of Dimona students.

The opportunities in the Negev for ambitious youths are well nigh unlimited. In addition to the local Kitan and Dimona Fibres textile plants, there are other industries in town. The Dimona nuclear research centre, the nearby chemical complex and other large industries in Beerseba, and the Dead Sea Potash Works.

Slow students

A special vocational programme for slow students prepares them to enter trade school in the tenth grade while working part time and earning factory work. During the seventh, eighth and ninth grades at the Lehman School, slow students attend classes four days a week and work in the factories two days a week under observation.

The vocational courses at the Lehman school include designing and techniques of textile production. Textile students work at the Kitan and Dimona Fibres factories during summer vacation, and at other times maintain contact with the factory people.

All over Israel, high school students have their day when they take over the municipal government, with the mayor and other officials stepping aside for "student mayors, police chiefs, etc." In Dimona, the Lehman students assumed responsibility for every phase of the life of their town on Student Day. They ran City Hall, the factories, building jobs, the police station, the post-office, the street cleaning department and other municipal services.

"Are these our children?" asked the City Fathers in awe, impressed by the preparation and ability of 15- to 18-year-old boys and girls to assume responsibility for managing the affairs of their community, for one day.

Principal Ely Ayoun said that the students studied every aspect of Dimona life in preparing for their day of officialdom and glory. Thus, they gained an understanding of adult life and responsibilities and how their parents make a living. They were so absorbed in their momentary managerial capacities that they regretted the end of the working day.

'Reform'

This is the third year of Lehman School's "Reform" programme. Under the educational reform being instituted throughout Israel, the Lehman school is a combined junior-senior high school, including the seventh, and eighth grades.

"Dimona is an example for other places in success with the reform programme," declared Ayoun. "This is one school. There is a good relationship between the teachers of the junior high school and the senior high school."

The Long School Day has been a feature of Lehman (named after the wife of the late New York Governor Herbert H. Lehman). Students start classes at 7 a.m. and remain so late as 5 p.m. If they need tutoring, library work or place to prepare their lessons undisturbed. Many pupils come from large families living in overcrowded flats, without a corner or a table where they can work. Tutoring is done both by teachers and by older students, especially in English lessons and maths.

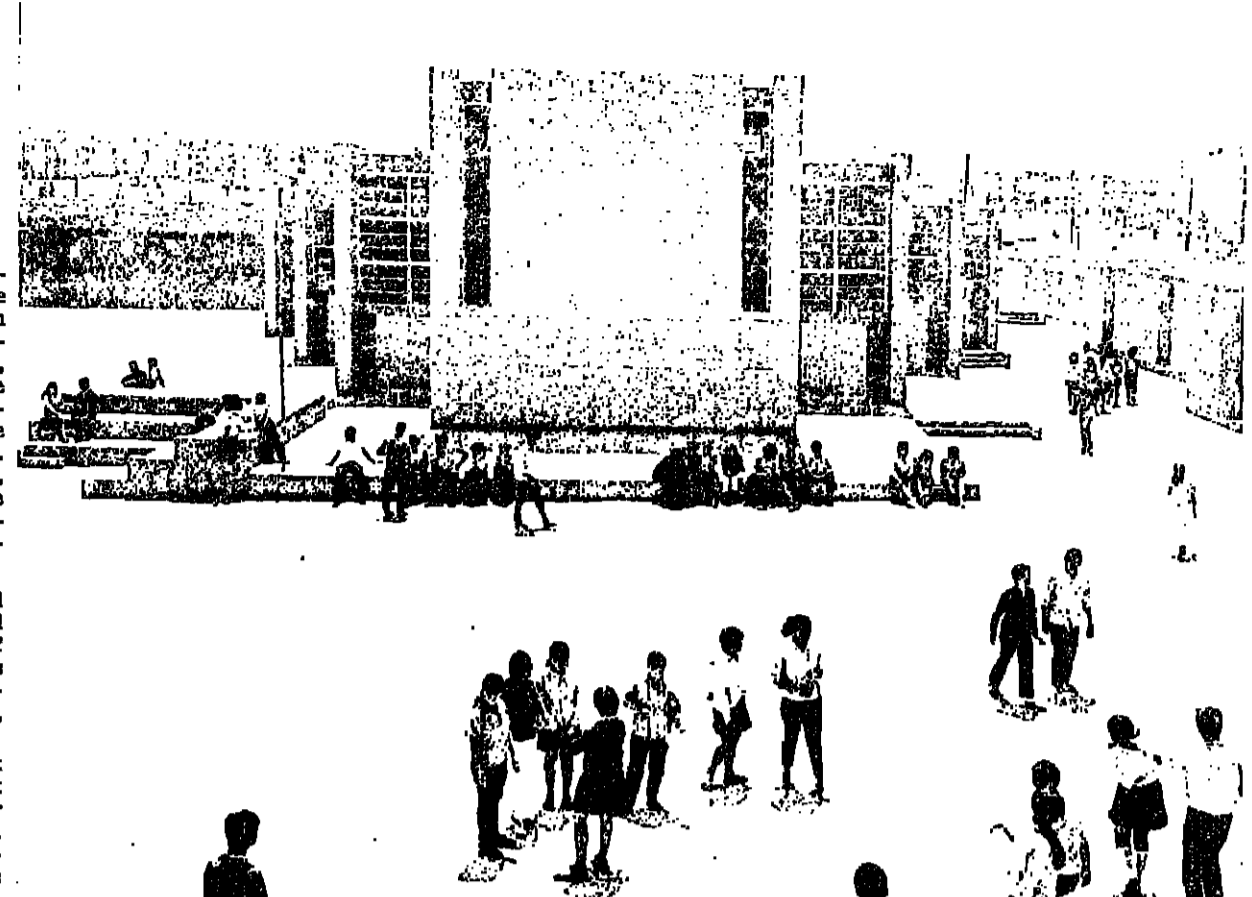
Exciting progress

"Dimona has no problem of school integration," said Ayoun, "we do have a problem of getting youngsters to learn how to study. We are making exciting progress at every level of education, from pre-kindergarten through high school. We introduce every innovation in teaching methods. We make maximum use of educational television in every class and every grade, starting with kindergarten this year. We are open to change."

"One of our interesting innovations is the division of a class into small groups, with two or three teachers giving more personal attention. Audio-visual equipment, tape recorders, microscopes, special educational tools and furniture—all these things are commonplace for our pupils."

Referring to the "cultural gap" between the Ashkenazi and the Oriental communities, Ayoun insisted that "we do not have a gap. I observed no difference between Ashkenazi and Oriental. Most are Sabras. Many are from mixed marriages. This is the second generation, born or raised in Israel."

The principal said Dimona schools have so far escaped the drug contagion spread from the U.S. to Israel. "We have found no drugs, and no students using drugs at our school. We do not have juvenile delinquents, though there is a small amount of petty crime in town. Ayoun was proud of the development of social life and extra curri-



The Edith Lehman Comprehensive High School in Dimona has all the youngsters in this development town working hard at their studies.

cular activities at Lehman. These include a discotheque, twice-a-week films, student theatre productions, photography, radio-blogging electronics club, sports, student government, dances, and special interest groups.

Well-used library

The Davidson Library, another IEF project, is used by the students from 8 a.m. to 7 p.m. and has acquired more books than there is shelf space. The Malina Theatre is the workshop of drama enthusiasts. More than 50 per cent of the seniors pass their matriculation exams and most of the other 50 per cent are expected to brush up during their Army service and pass the matric at a later time.

Scholarships are provided by the Municipality for needy students, who are assisted in finding work during vacations to help support themselves. Dimona, Beerseba and Yeruham industries developed on the job trade courses to help young workers improve their skills and upgrade their wages.

Only five Russian immigrant students are attending Lehman. Larger numbers are expected in the next semester as they complete their He-

brew studies at the two large Jewish Agency Absorption Centre in Dimona.

Of the school's eighty teachers, all but five live in Dimona, taking an active role in the cultural life of the town. Young couples moving to Dimona find the prices of new apartments lower than in the big cities. A new four-room Dimona flat costs IL77,000 compared with IL50,000 for the same apartment only one year ago. A down payment of IL30,000 is required, with mortgages available for the balance. Rental apartments also are available, with option to buy.

Amal merger

Lehman school merged three years ago with the Lady Davis Amal Vocational School whose textile and office work shops are utilized by pupils of the combined school. Eilat Yusuif, formerly principal of Dimona, Beerseba and Yeruham industries developed on the job trade courses to help young workers improve their skills and upgrade their wages.

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How do Dimona students react to now immigrants? Those who live in overcrowded flats occupied by large families naturally resent seeing newcomers move into larger apartments.

The Dimona Mayor, Yitzhak Peretz, effectively intervened with Jerusalem authorities to see that young couples and veteran large families receive an equitable allocation of new flats, along with immigrants. To Mayor Peretz and the City Fathers, this is the crucial issue for Dimona's future, to secure sufficient new housing for young couples after Army service so that they will make their homes in Dimona and not drift to the big cities.

"People once lived on their out-cases here," said Ayoun, "now they buy apartments and say that Dimona is a good place to bring up their families."

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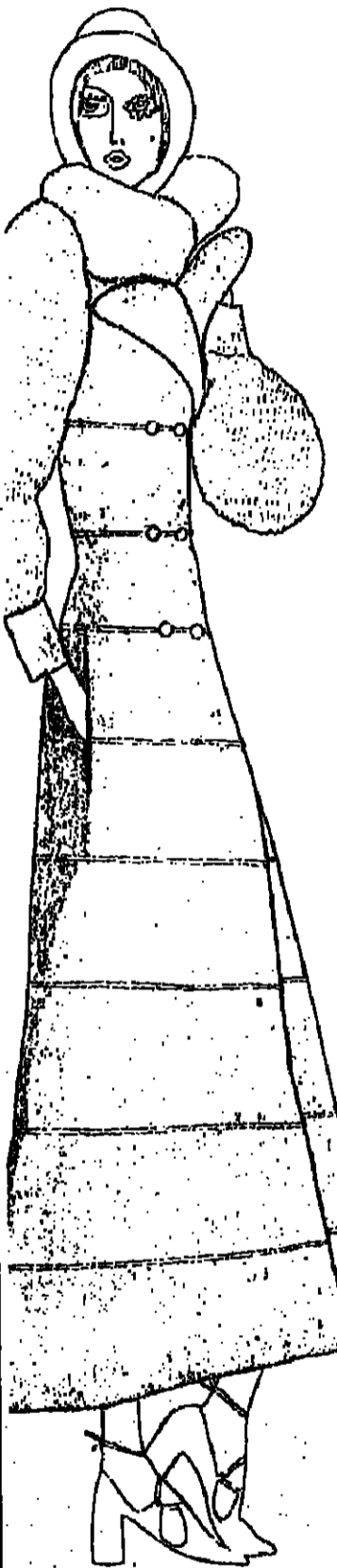
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Special Paris showings for two Israeli designers

by Catherine Rosenheimer

Jerusalem Post Fashion Reporter

TEL AVIV. — I KNOW many of my friends would love to buy clothes like these — If you've ever in Paris I promise you a fashion show in my house." So said Baroness Nadine de Rothschild, president of Paris Wizo, when she visited fashion designer Jerry Melitz's Tel Aviv studio earlier this year — and, incidentally, ordered three of his models for herself.

Jerry's joking reaction was, "I'll come next week." In fact it took a little longer to organize, but, true to her word and her spirit of actively helping and encouraging any Israeli venture, the Baroness will be holding a special showing of Jerry Melitz designs in her Paris home on October 20, for invited guests and Press. The collection will be of Jerry's day and evening wear, all in Bantou, plain as well as in his own prints.

That same week Israeli fashions will be strongly represented in Paris from October 22 to 27, a group of six local fashion manufacturers are participating in the Autumn *Prêt à Porter* fashion fair at Porte de Versailles. One of them, Roy Ben Joseph of Rikma, has been invited by Wizo to present a special collection for a gala 25th Anniversary show at the Paris Wizo Club.

Roy has deservedly been selected by French Wizo as one of the most imaginative and talented designers here, and her collection promises to be well representative of the best of Israeli fashions. In addition to which, in the words of Rachel Limon, Head of the Organizational Department of World Wizo, "It has

Scarp-necked, high-waisted and puff-sleeved original by Roy Ben Joseph for her Rikma collection (top left) is in predominantly red, yellow and blue striped coarse-woven cotton. Narrower stripes are used on the bodice, wider ones on the skirt. A narrow belt under the bust justifies at centro front with a blue Hebrew glass medallion. Short cocktail dress (top right) in lightweight Bantou knit by Jerry Melitz. The sleeves 'paraphrase' the large broken bird-wing print. Bottom: another by Jerry Melitz to be shown in Paris — long, high-waisted dress in white Bantou has bodylines seaming, interesting black embroidered outline inserts at neck and on sleeves.

been a pleasure and delight to work with her."

The 25th Anniversary Fashion Show in Paris, scheduled for October 23, will also mark the official reopening of Wizo's Paris Club, recently refurbished and decorated in ultra-modern decor with the help of Baroness Nadine de Rothschild.



An exotic touch for Britain's spring 1973 — Nynah Bird models a red and white bra-top and skirt split to the waist. The outfit is from the Dawn-breakers mix-and-match collection created by Diana Mackinnon, a model tuned designer. (AP radiophoto)



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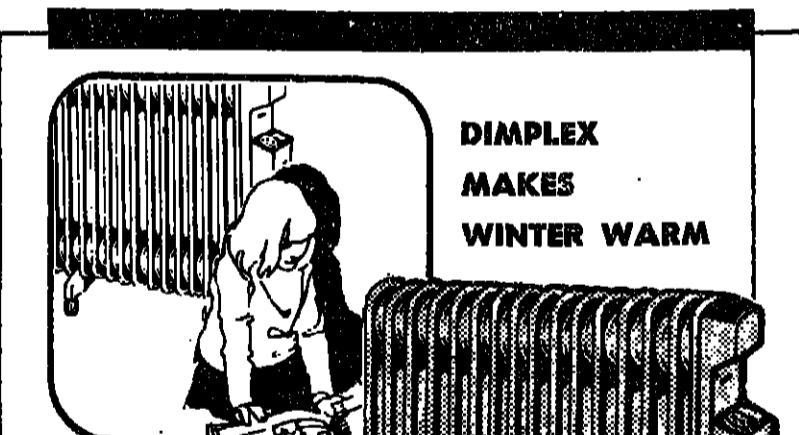
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Hardy Amies' variations on the classics for BEE stewardesses.

Variations of the classics for an airline

Jerusalem Post Reporter

TEL AVIV. —

BEE stewardesses will soon be taking to the air in new uniforms designed for them by Hardy Amies: variations on the classic

navy blue worsted outfits, elegant and ladylike, true to the style of the designer who dresses the Queen, though hardly revolutionary in design.

They were introduced locally at a "Something new in the air" presentation at the Tel Aviv Hilton yesterday.

The basic, high-yoked, A-line coat and suit with classic, semi-fitted jacket and knee-length panel front skirt are topped by pill-box hats, brightened up by a choice of blouses in variations of red, white and blue. Overall dresses come in blue and white or red and white polka-dotted fabrics, while the new scarf, an optional accessory, bears the BEE logo, again in red, white and blue. The new uniforms, in weights designed to suit varying climates, will take to the air by early next summer.

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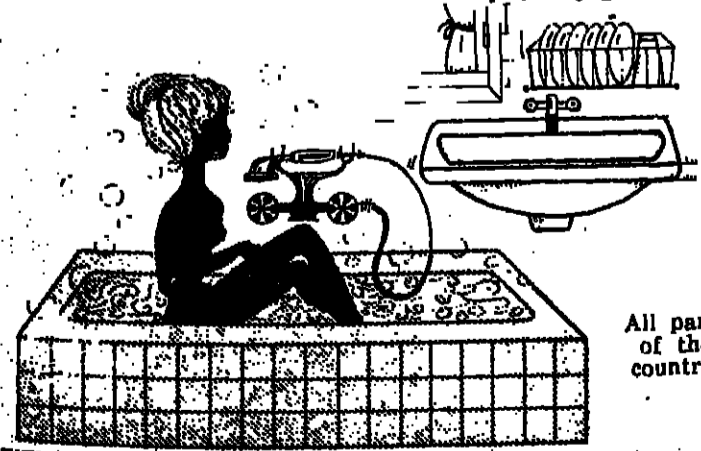
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Bare is beautiful

By Linda Deutsch

AP Fashion Reporter

LOS ANGELES. —

CALIFORNIA fashion designers, sneak-previewing swimsuit styles for summer of '73, showed earlier this week that bare is still beautiful and the bikini lives.

But the bikini's boom is matched by an equally large array of "extras" to cover up the swimsuit. The bashful bikini-wearer has it made.

There are long caftans, dresses, sweaters, jackets and palazzo pants — all in fabrics matching the swimsuits.

One firm, Kamehameha, has even come up with a matching "sand bag" which is a carry-all for beach articles, but can be transformed into a blouse for the shy beach-goer.

Elizabeth Stewart, the designer who started the total wardrobe look in swimsuits in California several years back, makes the most of it now that swimmers have caught on. Miss Stewart's halter bikinis take cover under seethrough swirling caftans called "floats," lounging pajamas and brightly striped halter dresses.

Colours for next summer are bright enough to require sun glasses, and with Hawaiian firms entering the California market, prints are as dazzling as a tropical sunset.

South Sea rerun

One of the Hawaiians, Kamehameha, reruns the look of old South Seas movies with sexy one-shouldered bathing suits in sensational floral prints. These go under floating caftans of a "twin print" in another fabric.

Reincarnation

The past, which is expected to have a reincarnation in the upcoming sports-wear showings later this week, made its first trip down the runway with the return of sweater suits.

"The first swimsuits were wool," said a spokesman for Knitskin, whose designers have gone back to the loom — but with acrylics, not wool. The result is a set of super-bare "sweetheart" sweater bikinis with a heart-shaped outout on the tiny bra and one on the tiny bottom. Minus the outouts, there's not much left covered, but a matching floor-length sweater cardigan is available.

Braless tops

The bare look — made more revealing with braless tops has hit even the most conservative collections.

Deweese Designs, previously known for its one-piece, front-draped "practical" suits, turns out surprisingly daring outout suits. The standout is a bikini with top and bottom joined at the front. The firm also has a collection of body-clinging halter dresses, silky enough to remind one of Jean Harlow.

True scene stealer was a collection with no hint of the past. Torn Richard, a Hawaiian firm, drew "oohs" from fashion editors with its bright new collection of party and poolside togs.

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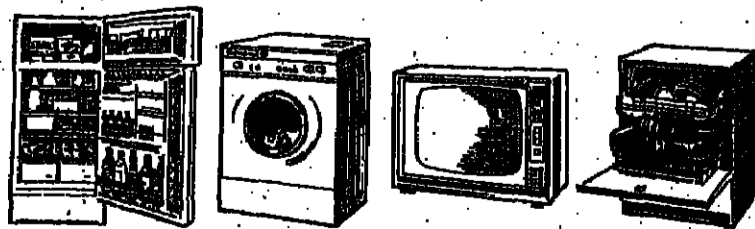
Twenty-two visitors from Brazil, attending a seminar at the Shalom Institute organized by the World Labor Zionist movement, visited the building site for the "Oasa de Cultura" which is to be a community centre serving the Neue Avdim section of Tel Aviv. Named for the famed Brazilian poetess Cecilia Meireles, the centre will be part of the Mosset Hapozot Pioneer Women network. The two storey community centre is being built with funds raised by the Organizacão das Pioneiras (Pioneer Women) and other organizations. When it is completed next year, the centre will have courses in child care, social, and cultural activities, vocational training and immigrant absorption programmes. Serving as the group's guide, sixth from the left standing, is Mrs. Goula Hajkin, head of the Immigrant department of the Mosset Hapozot and leader of the Latin American Immigrants Association in Israel.



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School -- troublesome interlude

THE realization that school has inescapably started does not become actual till all the holidays are over. Until the end of Succot, learning has loomed like an irritating but tolerable interval between festivals. Now we look distressfully at the calendar and see there are unbroken months when routine must be observed, homework attended to and the acquisition of knowledge accorded priority rating. The whole household has to be organized in the effort to assist Hannah to buckle down to get herself an education.

This applies to a vast amount of fiscal. Hannah goes rapidly through her wardrobe and finds that nothing of her clothes or shoes of the previous year comes anywhere near fitting her. Anything that does is impossible out of date and would cause her to creep out of the class pursued by gales of mockery.

This also applies to the vast amount of equipment and when with great restraint I point out that if she could have spared five minutes in the dimly recalled days before the holidays to clean her brushes and cover her paints they would not now be so dried up as to resemble daggers and pre-historic cosmetics. She agrees with this, thoughtfully, and regrets that I didn't mention it when it would have done some good. Now of course, she remarks with ill concealed satisfaction, everything will have to be bought new.

"In" penell boxes

I had also forgotten that there are fashions in pencil boxes and that none of the dozen or so accumulated over years of birthdays and other celebrations will be acceptable amongst this year's "in" society. The same applies to her school bag. Anyone turning up with the same old satchel that served since the third grade, no matter how well cared for and spruce, would be regarded like someone coming to gymnastics in bloomers and a liberty bodice.

This year's bags have left behind the cheerful plaids and stripes of the junior school and are in sober colours as befits their aging holders and divided and annotated to resemble the important looking portfolios of cabinet ministers. Fortunately this is Bat Mitzva year and a little judicious pressure extracts a premature present up to the required specification which has in addition lethally sharp corners which would be wickedly effective as a weapon of offence or defence. Though against what aspect of scholarship they would be employed is a matter I prefer not to go into.

Books

Finally, having attended to all the essentials, there is a large expenditure on books which I would resent less if I thought the content would prove transferable. Zealously, anxious that there should be no last minute panic of some vital volume being sold out, I had assembled the complete set while she was away; blackmailed innocent guests into covering and labelling them and had them all piled up

awaiting her return. Unfortunately my zeal did not go as far as checking her class and it is after the last minute when we discover that I have efficiently prepared everything for her entry into the sixth class when in fact she is going into the seventh. Only our good standing and the compassion of the lady in the bookshop gets us in there through a secret entrance after closing hours and prevents the disaster of starting school without the full complement of wrong books stored in her vast new briefcase.

At home she wistfully asks our ParLOUR BOARDER if he will not be

on strike pretty soon — though for her part she sees little for teachers to strike against as they lead such an ideal existence telling people what to do. Our ParLOUR BOARDER, who approaches school from a different though equally apprehensive angle, regrets that at the moment all seems to be harmonious in the educational world. Nothing has gone wrong with the schools so far and there seems to be no harmless but universal epidemic sweeping the district. They commiserate with each other, assume resigned, dutiful expressions and declare their intentions of trying to survive till Hanukkah.

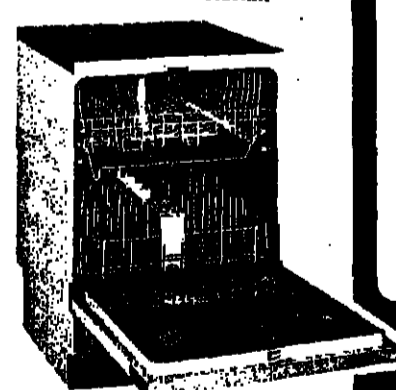
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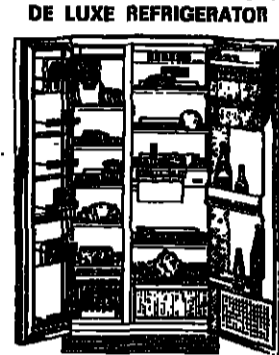


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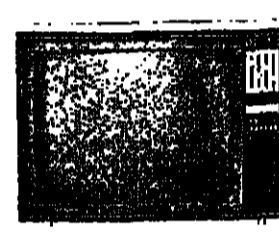
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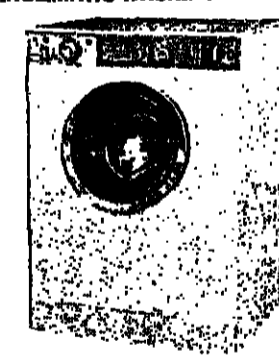
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BACK TO THE GHETTO DAYS

'I found myself transferred to a world of alien ideas'

THEATRE Mendel Kohansky

THE END OF DAYS by Haim Hazaz, at Habimah. Directed by David Levin. Setting by Aris Navon, costumes by Ruth Dar, music by Földi Schaetzman, lighting by Nathan Panturin.

THE TREASURE by Sholem Aleichem and J.D. Berkovitz, at the Haifa Municipal Theatre. Adapted and directed by Michael Kfir. Set by Aris Ron, lighting by Yehiel Orgal, costumes by Lucy Metch.

IT was the week when two theatres girded their loins to come up with two important plays. In Haifa The Treasure by Sholem Aleichem was resurrected; in Tel Aviv, Habimah revived Haim Hazaz's The End of Days, first performed there about two decades ago. One could hardly find two more dissimilar plays: the earthy satire on humble people in the 19th-century shtetl, and the stirring drama about a Messianic movement in which larger-than-life characters battle and suffer and go down to their doom. And yet both plays deal with essentially the same subject: dreams born out of the desperation of a persecuted people trying to escape from their plight. In The Treasure they search for a pot of gold which will make every Jew in town rich; in The End of Days they follow a Messiah who will take them out of the ghettos and into the Promised Land. Needless to add, the messiah proves to be as real as the pot of gold.

First of all, the question of relevance. Are we, in our materialistic, pragmatic, disillusioned times capable of understanding, and identifying ourselves with, the people who three centuries ago heard the steps of Messiah arriving? And can we look with anything but disdain at the pathetic shtetl characters, accepting the vulgar American as an enviable contrast? At both shows I found myself uninvolved, involuntarily transferred to a world of alien ideas.

A Messiah

The action of The End of Days takes place in a German town in the 17th century. Following the Chmielnicki massacres of Jews in the Ukraine, Shabbetai Zvi, a Turkish Jew, proclaimed himself Messiah and succeeded in stirring Jewish communities throughout Europe to such an extent that the people were actually getting ready to sell everything and follow him. The play has three heroes; Juseph, a Cabbalist who believes that the apocalypse is at hand, and that the laws and conventions by which his people have lived no longer apply; his father-in-law Yost, a wealthy businessman, who figures that if all the Jews leave the town and he remains, he will make all the money there is to be made; and the local rabbi, who proclaims his opposition to the chimera of the Messianic movement which threatens the existing order. The clash between Juseph and the Rabbi provides the essence of the dramatic conflict.

Though it is a play of ideas The End of Days does not lack drama and action; even the discussions on mystical subjects are charged with tension. This is greatly enhanced by Aris Navon's magnificent

fact that a widow insists that the coin fell out of her pocket when she was prostrating herself on her husband's grave. The only one who doesn't believe in the treasure is a visitor from America, a young expatriate who has done well for himself in the land where the streets are paved with gold. With American realism he explodes the myth, in the process getting himself a fine bride — which was the original purpose of his visit.

But Sholem Aleichem was not one for easy solutions. The confrontation between the indolent dreamers and the practical young man who really found a treasure in a coun-

try where hard work pays off (or, so they say, it did in those days) does not end with the townsman seeing the error of their ways; they will still go on dreaming about the treasure. Not so in the present version. Here it all ends with the American handing out dollars as if he had printed them himself. (Come to think of it, what a great ending that would be: the shtetl finds out later that all those dollars were forged; the new treasure is as illusory as the old.)

The play is on the whole fairly entertaining, especially in the second part, when things start to happen; but it suffers from the adapter-

director's lack of a clear concept. This expresses itself chiefly in the diverse styles of acting, from the irritatingly grotesque excesses of Aharon Almog as the tailor, to the solid, realistic performance of Mordechai Ben Zeev as the rich man, from the dramatic artiness of Rachel Dubson as the widow to Ilan Dar's caricature of the allrightnik.

The otherwise adequate set by Ari Ron contains some glaring mistakes. The baby carriage which serves as the money changer's counter belongs to a much later period, and what are those Arab copper pots doing in a small town in Russia?

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Mr. Sam Cohen

tend due to illness, sent his greetings in a cable.

Many of the speakers present, including Government and Jewish Agency officials, Arab notables, and Rabbi S. Gewirtz, V.P. of Telshe headquarters in Cleveland U.S.A., stressed the historical importance of this memorable occasion with the establishment of a new settlement in the Judean Hills.

In addressing the celebrating crowd and assembled dignitaries, Rabbi E. Sorotzkin stated that nowhere in his world wide travels has he met a person so physically removed from the centres of Jewish tradition and culture, and yet his heart throbs with Jewish feeling and warmth and his hand responds to any Jewish need, be it community wide or personal.

So far, the entire water, electric, telephone, sewage, and road system has been constructed and installed in the Sam Cohen Campus. The Krasney Main Dormitory Building has been completed. It is hoped that studies will commence in the autumn of 1973 in the Sam Cohen Campus at Kiryat Telshe-Stone.

Contracts have been signed for the completion of the Kirya. This was contained in a progress report of the Sam Cohen Campus, filed by Rabbi Yitzchak Sorotzkin, Director-General of the Kirya. Mr. Sam Cohen is a noted entrepreneur who has business interests throughout South West Africa and Rhodesia. He is also an eminent philanthropist whose warm heart and profound generosity have benefited many causes in Africa and elsewhere. He is the bastion of support to all institutions in Windhoek, South West Africa, Mr. Cohen's place of residence.

attended ceremony. Mr. Sam Cohen, who was unable to at-



Above, Mr. Ben-Gurion and senior U.S. Embassy officials touring the Sam Cohen Campus, under the guidance of Rabbi Yosef Sorotzkin, Assistant to the Chairman of K.T.S.

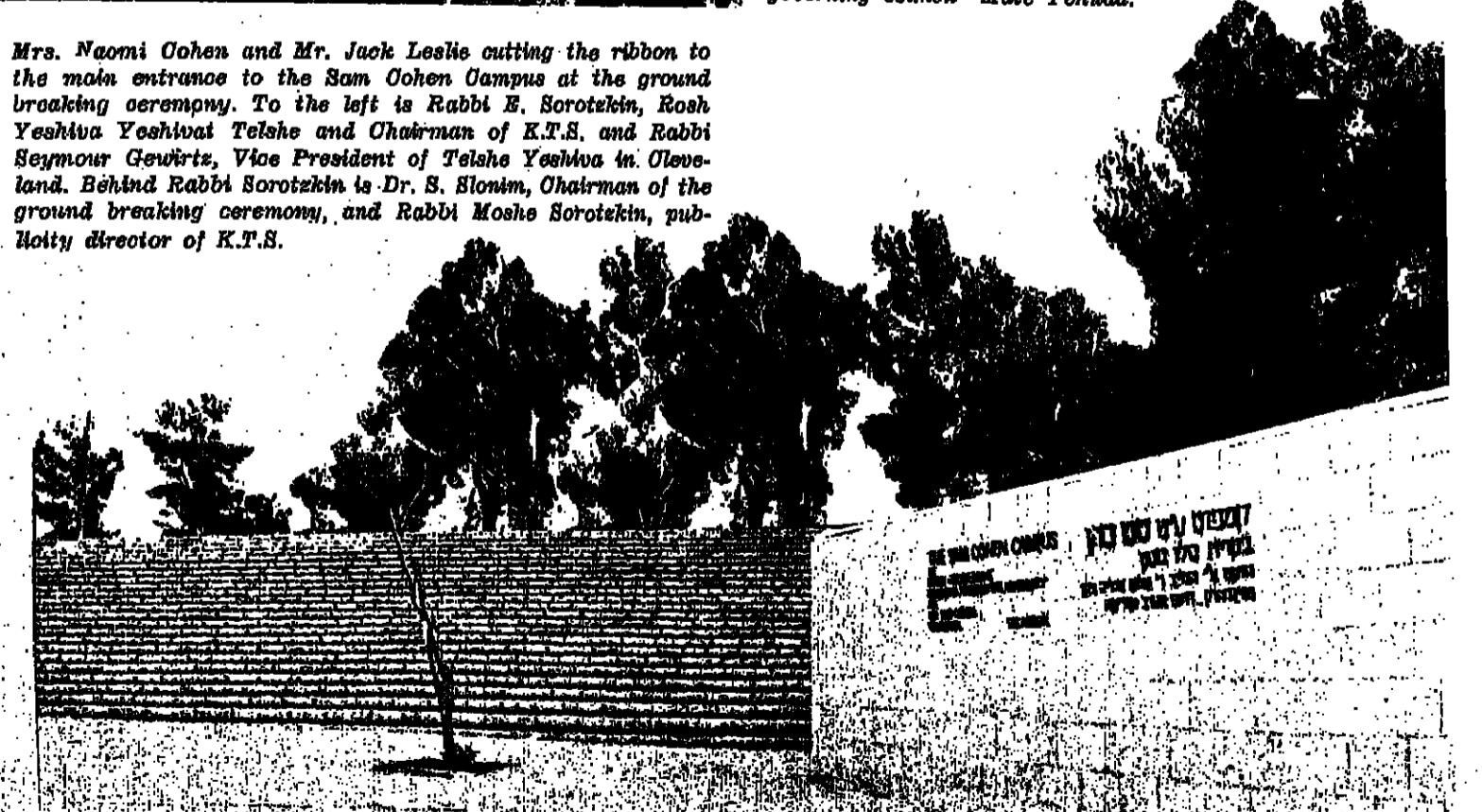
Mr. Nathan Peled, Absorption Minister, inspecting the Sam Cohen Campus. From left to right, Mr. D. Kopolovitz and Mr. J. Gefen, the construction management of K.T.S., Rabbi Ehezor Sorotzkin, Chairman of Executive Board of K.T.S., Minister Peled, Mrs. E. Sorotzkin, Mrs. Peled, Samuel Kaplan, staff member of K.T.S. Mr. Benjamin Cohen, Chairman of the local governing council "Mate Yehuda."

Mrs. Naomi Cohen and Mr. Jack Leslie cutting the ribbon to the main entrance to the Sam Cohen Campus at the ground breaking ceremony. To the left is Rabbi E. Sorotzkin, Rosh Yeshiva Yeshivat Telshe and Chairman of K.T.S. and Rabbi Seymour Gewirtz, Vice President of Telshe Yeshiva in Cleveland. Behind Rabbi Sorotzkin is Dr. S. Slonim, Chairman of the ground breaking ceremony, and Rabbi Moshe Sorotzkin, publicity director of K.T.S.

Recently Mr. Cohen has decided to make a large commitment towards education and absorption in Israel — the future of the Jewish people. For this purpose he chose Kiryat Telshe-Stone, a major educational and absorption complex rising on the outskirts of Jerusalem.

This great new Tora educational centre will play a major role in contributing to the absorption of hundreds of young immigrants, particularly from Soviet Russia.

On July 26, Mr. Sam Cohen's 82nd birthday, the Sam Cohen Campus was dedicated by his only son Jack Leslie Cohen and his wife, Naomi, in a well-



The main entrance to the SAM COHEN CAMPUS, in Kiryat Telshe-Stone.

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Youth show at T.A. Museum

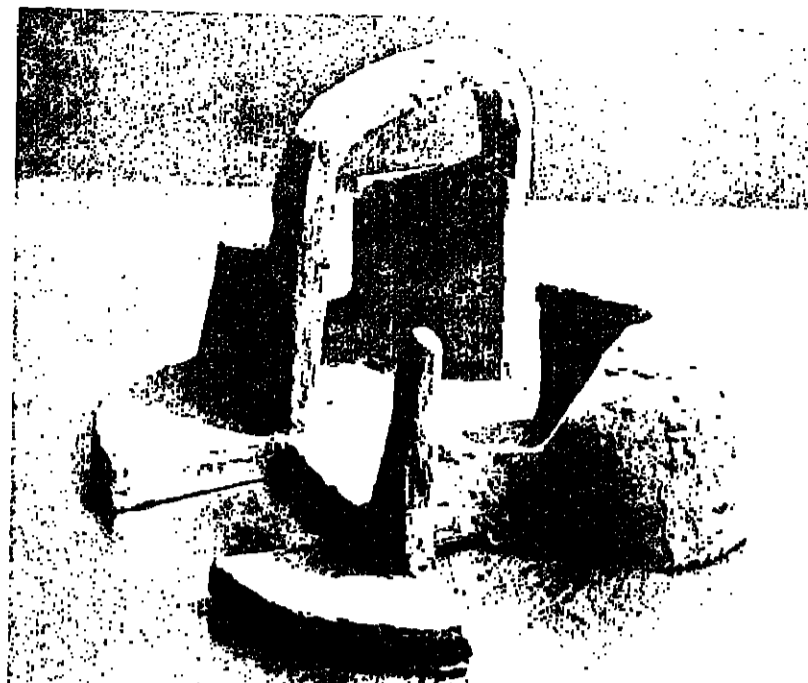


Gonosia (gonaache) — one of 11-14-year-old group at T.A. Museum Youth Wing.

THE Helena Rubinstein Pavilion is currently given over to an exhibition of works in various media executed over the past several years by pupils of the Tel Aviv Museum's Youth Workshops, which were established in 1964. Classes are held five times a week in the afternoons and about 250 youngsters from the Greater Tel Aviv area, ranging in age from 11 to 18, participate annually. Courses are given in painting, graphics (including etching, woodcuts, etc.), sculpture and design, ceramics and stained glass. Art education outside the workshops is also offered through visits to exhibitions, films, lectures and discussions.

The aim of the courses is not to turn out professional artists but to encourage creativity, to make it possible for the child to release what seems to be an innate urge to draw and create and to help the youngsters train hand and eye: not the imposition of the teachers' ideas but the encouragement of the child's natural interests and tendencies.

Age groups have been roughly divided into from 11 to 14 and from 14 to 18, too much of a simplification. For the adult viewer the most appealing part of the exhibition is the painting section contributed by the younger group. They were given set subjects but allowed to treat them as they wanted. Here one has the joy of seeing the untrammeled imagination at work and an unbridled love of colour indulged in. As is usually the case when we move to the works of the older group, we find more emphasis put on skill and realism. The tendency towards realistic depiction is particularly noticeable in the sculpture, although there are a few welded metal works where one sees the play of imagination and also, rare in the entire exhibition, a stressing of the humorous angle. Notable is the skill displayed in the graphics section and here it seems that it is the various techniques that are the attraction for the youngsters rather than self-expression.



Composition (terracotta) — 11-14-year-old group at Tel Aviv Museum Youth Wing.

GALLERY GUIDE

JERUSALEM

THE ISRAEL MUSEUM — Masada (Goldman-Schwartz Hall) from Oct. 17. **Drora Spitz** — Colour Photographs (Library Hall) from Oct. 17. **From Landscape to Abstraction** and **From Abstraction to Nature** (Sperit Hall), M. G. Eshner's Graphic Illustrations of space (Cohen Hall) Great Works by Children and Games (Youth Wing), Puppets (Youth Wing), Tomb Offerings from Gexer (Hockefeller Hall).

RONALD GARDINER — English painter, sculptor and lately local archaeologist shows clever use of collages made from photographic clipped from contemporary colour magazines, with gouache added in such a subtle manner that it is difficult to tell where one material begins and the other ends. The resultant composition is a collage in form and each collage has its own distinct compositional character. In one, the starting point is the circular form of a ring point in another, the parallel lines and bars are cut from a dozen photos of different objects and still look alike in form and scale. He also has a sense of humour and an ability to reflect a series of ideas within one theme, like the "short history of flight," Gardiner is able to mix his carefully collected material with great skill. One can imagine his scolding shards at Prof. Eshner's permanent exhibition. Large display of works from the Museum's permanent international collection Helena Rubinstein Pavilion Youth Section's first show (11 Oct. 24).

MONTABIER — Swiss painter who settled here a number of years ago is already well known for his whimsical line drawings of formalized figures in all-too-human situations and a number of these are also included in this show, which is chiefly made up of oils and gouaches. The figures also appear in the cartoonish drawings of simple geometric shapes. The artist's style is material and symbolic shapes. The paint, however, is handled with much less care than Montabier's pen, and the colour used is sometimes raw. This is particularly true of the blues and greens and their soft quality is heightened by the fact that the rest of the colour scheme is often well thought out. The chief influence is that of Paul Klee (Zagal Gallery) 11 Oct. 21.

DAVID OBERSTEIN — Recent paintings by bright young expressionist (Artists House) opening Sat. 11 Nov. 2.

NOVA AND NAOMI — Ceramic sculpture (Artists House) opening Sat. 11 Nov. 1.

YOUNG JERUSALEMITES — drawings and paintings by Michael Levit, Moshe Hoffman, Michael Gidlin, Giora Dubon and Shaul Shatz (Hecht Gallery, Rehov Neavelet) from Sun. 11 Nov. 14.

JACQUES KASZEMAJCHER — Latest hard-edged sculptures by Jerusalem's leading exponent in this field (Safra Gallery) 11 Oct. 21.

ASSAF BERG — Jerusalem debut of skilled hospital graduate who is also professional commercial artist. (Safra Gallery, Rehov Schein) 11 Oct. 21.

FOUNDERS OF ISRAELI ART — 50 paintings made between 1921-29, some of the best of a fine decade. (Jerusalem Theatre foyer) 11 Oct. 21 (closed and now free of charge).

TEL AVIV

THE TEL AVIV MUSEUM — Main building: Pablo Picasso — 200 prints and drawings. Israel painting and sculpture — the largest and most comprehensive survey exhibition in the country. "Art and Science" — a more condensed version of the popular semi-permanent exhibition. Large display of works from the Museum's permanent international collection Helena Rubinstein Pavilion Youth Section's first show (11 Oct. 24).

AUZUM AT MARAT — A very mixed show, from conceptualism to decorative bathos, with some abstract expressionism and hard-edge abstraction in the middle. Micha Ullman shows some more the photographic illustrations of simple geometric shapes and holes in the ground, as well as white wooden frames to make optical changes in the landscape. Ami Shavit shows two new kinetic illustrations created with drawings on spinning disks seen through serrated pre, creating depth by parallel lines. Krasney Kadman shows a series of lively, well executed drawings based on a photo of an ornate environment, but the latter lines would have suited. There is also an interesting minimal geometrical sculpture by Eilat Pecker and some less interesting but well-made assemblage paintings by Micha Levi. The best of the colour paintings is by Reuven Berman, who shows a series of well-edged, fairly minimal acrylics all based on the same design and there are some better than most abstract expressionist works by Tova Berthel. Chemche and Danziger are represented with familiar approaches and the latter, which hovers between painting and decoration, is also very well done, by Hana Ofar. (Mabat Gallery, 31 Gordon) 11 Oct. 21 (M.R.).

LINDA AND ANDY KLEIN — Oils and collages with surrealistic touch (Safra Gallery 31 Gordon) 11 Oct. 21. **OCTOBER 1972** — Group show by seven young women artists (Galeria 224, Ben Yehuda 224).

MORRIS LAZAR — Oils (Chemche Gallery, 38 Gordon) from Sat. 11 Nov. 2.

IZHAK OFER — Sculptures entitled "Dance in Motion" (Old Jaffa Gallery, Masal Azia 14) from Sat. evening, 11 Oct. 21.

JAFFA ARTISTS — Show oils, sculpture, drawings (Jaffa Artists' House, 3 Hilar Kedumim) 11 Oct. 27.

ROBERT MADLER — Panelled drawings and collages (Labanin, Petah Tikva) from Sun. 11 Nov. 4.

JEAN MAYER — Garden ceramics that are fine, original sculpture (Museum Haaretz) 11 Dec. 15.

DAVID LAR-BAE — Recent paintings (Levit House) 11 Oct. 21.

NISSAN ENGEL — Paintings inspired by kabbala (Lim Gallery, 170 Ben Yehuda).

HERNY SILENSKY — Now painting (Doh Gallery, Felsman 43) 11 Oct. 27.

GERRISON BENNETT — Paintings (New Gallery, Beluss 23) 11 Oct. 27.

YAAQOV BRESLAV — Acrylics, oils, drawings (Heit Hayatay, Weisman 50).

GAIL LIPIN (U.S.) — Photographs (30A House) 11 Oct. 15.

ABIE FLATAU — Watercolours and drawings (Modern Gallery, Old Jaffa) from Oct. 14 11 Nov. 1.

BERNE DABON — New exhibition hall opened last week (Gordon 30).

JAFFA ARTISTS — Gallery group show representing 12 artists residing in Old Jaffa. The show includes oils, watercolours, prints and drawings. Also included are the artists, 3 Hilar Kedumim).

ESCHER — "The Mathematical Art of M.C. Escher." Optical illusions by the well-known artist who died this year. Reproductions only. (Lasky Fine Art, Ramat Aviv).

Y. RASQUE — Landscape and composition by Paris-Tel Aviv painter. (Zeit Shalom, Mabat Gallery, 1.D. Berkovitz St.).

DAVID OLFORI — Exhibition of paintings and drawings being sponsored by the Tel Aviv Museum. (Old Jaffa, 3 Hilar Kedumim).

HOLON ARTISTS — Showing at the newly dedicated Municipal Artists' House. (11 Chama U'Migdal 54, Holon).

HERMAN ZENSTRA — Innovative sculpture and sculpture, first one-man show. Should be seen. (Yodfat Gallery, 100 Doregrot).

FETTER PROKON — of the Vienna school of fantastic drawings ("Hadamah K" Gallery, 38 Frug).

SHALOM YEREMIAH — Clay works by one doing leading Israeli (Gordon Gallery) 11 Oct. 21.

REUVEN BERMAN — "Composition" (Acrylic), Mabat Gallery, Tel Aviv.

MICHA ULLMAN — "Three Holes" (earthwork), Mabat Gallery, Tel Aviv.

HAIFA
JACK ERNST — 19 coloured lithographs for Patrick Waldberg's book, "The World of the Mind," describing a stroll by two friends through Paris, by an means literal illustrations, rather personal inspirations arising from certain passages in the work. Thus, when one of them sees the ghost of the past, Ernst depicts "Francisco Copernicus" as a skull topped with abstraction and representation.

The former appear on the album in a single case, a conjunction of form. Two items, roughly similar in construction and intention, are "Landscape" and "Nicolas Flamel", proof that the artist has his mind on subject. Then to the delightful evocation of night in realist leaves and branches under a full moon. This brings us to the Ernstian portion of the show, viz. the single line representational pieces where he openly admits surrealism. "Dumb" sentiments at the gate of "dreams" depicts, in blue and yellow versions, two long, almost worm-like dinosaurs on the move — and very much alive in their stride. Traces of his German period return in three consecutive drawings, strikingly actual and surrealism, of an egg-shaped man walking like a chicken, while a fourth print combines the man only to an oval head. Although it would be presumptuous to judge Ernst's execution in any way, he is undoubtedly more at ease creating recognizable motifs than when handling abstraction.

The exhibition is rounded off by a pair of Calder's lithographs, the more unusual being that of pyramids (two Chagalla, one of fewer gathering, probably for Grassie's fantasy) a couple of Kandinsky's, probably that on the left which may have realist undertones; and a N.R. admirable for the benignity of the centre great crescent over the entire composition. (Goldman's Gallery) 11 Oct. 21.

MEDI KANDEL — She evidently began her career (the catalogue of a retrospective in Tel Aviv) in an expressive manner, a typical example of which is the little girl of 27 with the gouache "Kobelet", rendered almost sculptural by the indentations of different colours, stands out above any other picture. That expressionism, however, has become a downright abstract, simply expressive style which may be often rough and hence causes varying results. It ignores exactitude of detailed figuration — "Portrait of Giora" (44) is exceptional and concentrates on the comprehensive effect which declares the purpose, as in the bride pair "On the Road to Life" and "Pedure". The same forthrightness characterizes the drawings, the delicate "Song of Songs" (43), the woman of 42 and the two women of 41. The most striking of the landscapes is "Jerusalem" (45) with the composition of "Still Life with Cactus Flowers," setting its subject against a square tiled (?) wall, should not be omitted. (Heit Hockefeller Hall) 11 Oct. 21.

SIVIA — Colour etchings mainly on the subject of women and probably as seen from the inside. ("Graphics 3" Gallery).

EBER ORGANIZATION OF PAINTERS & SCULPTORS — Autumn Exhibition. (Beit Hagefen). Opening 1.30 a.m.

AVIGAIL LEV-RAN — Paintings (Beit Abba Khoushy). Opening 5 p.m.

EIN HAROD
TALITA BEN-PORAT (Hibbutz Kabri). — Five oil paintings (Wahkan LeMa'at). 11 Oct. 28.

ARTISTS OF THE BEEK — Paintings and sculpture. (Beit Sitarim).

HAZOREA
GOLD WEIGHTS OF ASHANTI — Gold and silverweights against the white walls of the hills. (Wahkan LeMa'at). 11 Oct. 28.

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Announcement for Students Studying Under the Credit System — New and Veteran Students —

Counselling for registration for study subjects for students studying under the credit system began on Sunday, October 8, 1972. Students are requested to apply to their academic units for counselling, registration forms and registration dates. Registration for study subjects will take place from Sunday to Friday, October 15 to October 20.

Students whose surname begins with the Hebrew letters alof-bet on Sunday, October 15
Students whose surname begins with the Hebrew letters gimel-het on Monday, October 16
Students whose surname begins with the Hebrew letters tet-nun on Tuesday, October 17
Students whose surname begins with the Hebrew letters samch-kuf on Wednesday, October 18
Students whose surname begins with the Hebrew letters resh-tav on Thursday, October 19

Students who began their studies in October 1971 will register between 8 a.m.-12 noon.
Students who began their studies in March 1972 will register between 12 noon-2 p.m.
Students who will begin their studies in October 1972 will register between 2-6 p.m.

NOTE: Counselling will also be given during the registration days.

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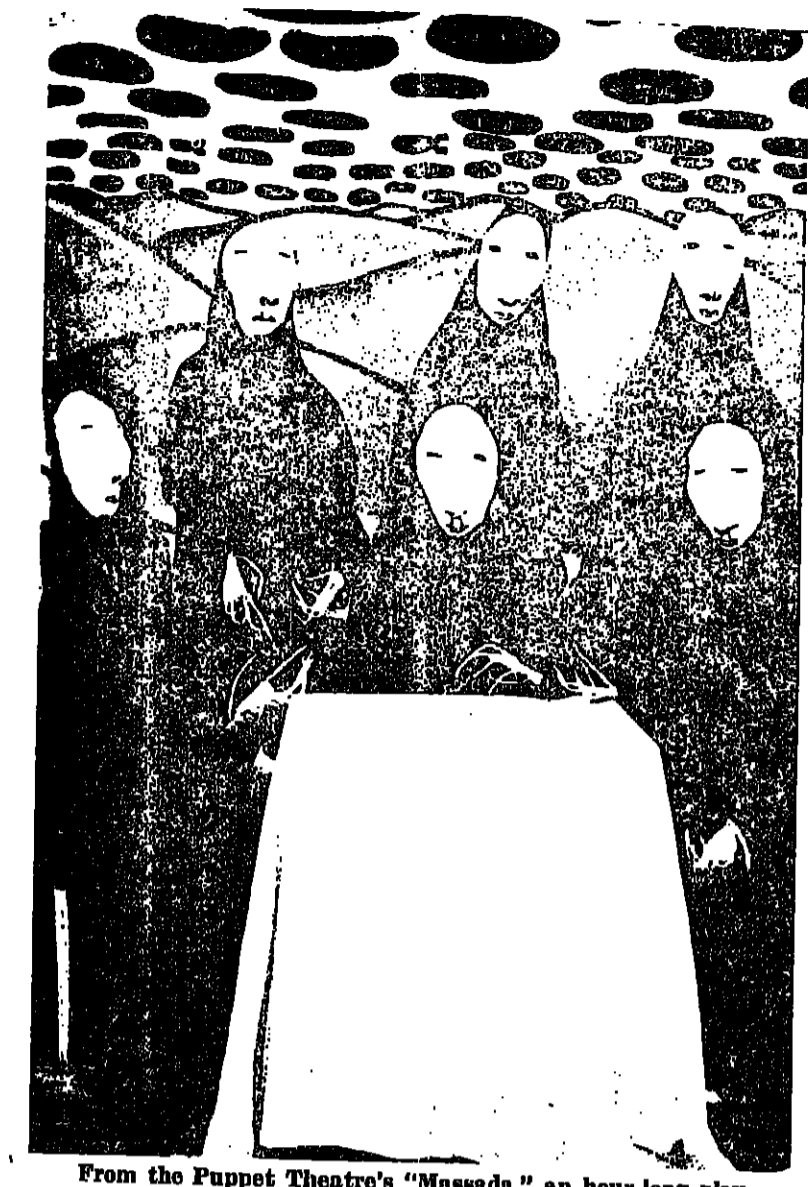
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From the Puppet Theatre's "Massada," an hour-long play.



MAN-SIZED PUPPET SHOW

The Heavy Bulkys go on a publicity stroll along Jerusalem's Ben Yehuda Street.

By **MARY SELMAN**

BOOM! Clash! Bang! Down Ben Yehuda Street marches the Red Man! The Great Warrior. The Blue Man! And bringing up the rear, handing out leaflets, and sometimes getting caught on the wrong side of a red light, Mary Selman!

I had no intention of becoming part of a publicity stunt when I went to write a story about the Heavy Bulky Puppet Theatre. Partly, it was a shortage of manpower that roped me into it. And partly, it was Sam, bushy-haired leader of that unorthodox band of puppeteers, who convinced me with his round, funny just walking along with that notebook when all the rest of us are in costume?

On the contrary, Sam, I felt much funnier racing along behind your drum-banging, cymbal-clashing, outlandishly-dressed players, shouting to the staring shoppers, "It's a puppet theatre, it's not Purim! Every Saturday evening, at Tsavta, early show for children, 8.30 for adults."

Sam doesn't have too much to say about his puppet players, "I do my puppets better than I talk," he says. He has life-size dolls and hand puppets, and they perform, for children, a number of short plays, most notable of them "The King's Story," which is about a happy king with loving subjects, all of whom are eventually destroyed by the Great Warrior.

People come up to Sam after the show and ask, "Is the Great Warrior Moshe Dayan? Is he Yasser Arafat?" To which Sam replies, "I don't know. Could be."

Most of his questioners are adults. The children don't ask questions, he says; they just accept it.

For adults, Sam performs, with his band of eleven, his interpretation of the Massada story, an hour-long play. The children's show takes place at the theatre club on King George Avenue at 5.30, and entrance costs IL2. The adults' performance costs IL4.

Sam learned his trade at the Bread and Puppet Theatre in New York, where he did various odd jobs, including creating puppets from bits of junk. In Jerusalem, he rummages in dump lots in the Old City for material. "But in New York they didn't teach me how to make a flower from an umbrella," he says with a wry smile. (The flower is for "The Little Prince and the Snowman," Sam's sequel to Saint-Exupery's famous children's story).

Sam is taciturn, but proud, about his original stories. "All I can say is that 'The King's Story' is the best play ever written, except for 'Massada,' which is better."

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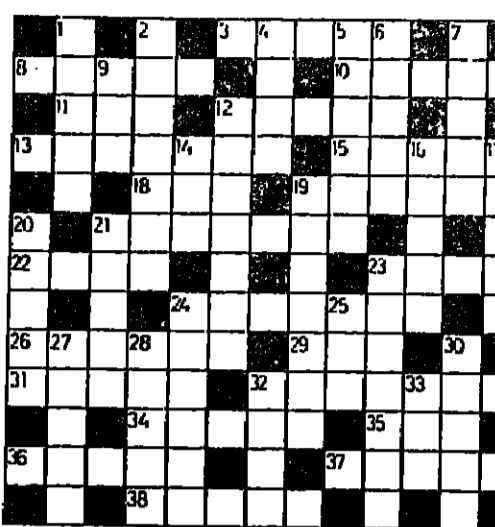
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TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

- | | |
|------------------------|------------------------|
| ACROSS | DOWN |
| 3 Import (5) | 1 Fruit (5) |
| 8 Ships' station (5) | 2 Dress (7) |
| 10 Patronage (5) | 4 Journey (4) |
| 11 Floor cover (5) | 5 Stone (6) |
| 12 Project (5) | 7 Invert (5) |
| 13 Sewer (7) | 9 Hurred (5) |
| 15 Emblem (5) | 12 Divine (7) |
| 18 Clear (5) | 14 Divert part (5) |
| 19 Acting together (5) | 16 Took meal (5) |
| 21 Supplant (7) | 17 Uplift (5) |
| 22 Nail (4) | 18 Heal (7) |
| 23 Egg (4) | 19 Nock part (4) |
| 28 Evening party (5) | 20 Bottomless gulf (5) |
| 29 Melody (5) | 21 Wireless (5) |
| 31 Austere (5) | 23 Snake (7) |
| 32 Small boys (7) | 24 Flush-hush (8) |
| 33 Part of key (5) | 25 Insolence (5) |
| 35 Anti-quark (5) | 26 Innuendo (5) |
| 37 Triumphal (5) | 29 Misdeed (5) |
| 38 Upper air (5) | 33 Corrode (3) |



- 25 Vessel almost vanished, in context of speaking (8)
 29 Where patriotism is heartily displayed (7)
 31 College or field centre (5)
 32 Means of a student group (7)
 34 Tied turning over in bed?
 35 One officer soft on another (3)
 36 Man of course (5)
 37 Continue to play for the staff (5)
 38 You get her measure in New York (5)
 39 I'm short, it's studied (5)
 40 Imaginary figure on the beach? (7)
 41 Modern centre in Germany (7)
 42 Show resentment when given a shiner? (8)
 43 Vented the wrong idea about a soundcheck? (5)
 44 She needs little energy to get polish (8)
 45 Sample of the nation's neckwear (5)
 46 A lad surrounded with 'villains' (7)
 47 Leo's room? (3)
 48 Because of the time that's elapsed? (7)
 49 Season used by a train's regular passengers (5)
 50 I've had time (7)
 51 What do you include the little woman (5)?
 52 Moira goes native (5)
 53 When a makes Los act with indifference? (7)
 54 A rude rebuttal (5)
 55 One of an answering service (3)
 56 Grew up with a girl (5)
 57 Make progress as a would-be (5)
 58 All drops a note to a bird (5)
 59 A bird (5)
 60 Suppose of a pup? (4)
 61 This changes things entirely (3)

CRYPTIC PUZZLE

- 3 Where all the islanders are friendly (5)
 4 Two boys in Africa (5)
 5 In football it helps to be supplied (5)
 6 Can be money (3)
 7 Spanish speaker (5)
 8 Food to gorge? (7)
 9 We get furious service with running water (5)
 10 He seems to me a sterling fellow (5)
 11 City notorious for being in Arabia (6)
 12 A German in charge? (7)
 13 Read the metre (4)
 14 A sucker for samplery? (7)

- Wednesday's Cryptic Solutions
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SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

ON THE AIR

- 7:00 P.M. Opening. 5:15 Program Announcement. 6:15 Music. 7:00 P.M. News. 7:30 P.M. News. 8:00 P.M. News. 8:30 P.M. News. 9:00 P.M. News. 9:30 P.M. News. 10:00 P.M. News. 10:30 P.M. News. 11:00 P.M. News. 11:30 P.M. News.

JERUSALEM CALLING

292, 407 and 443 Metres (677, 727 and 1026 kHz). 1.30-2 p.m. English Program

TV TV TV TV

- FRIDAY**
 5.30 Sesame Street, 5.40 Erev Shabbat Program, 5.50 Friday Magazine, 5.55 News Magazine, 6.00 Uncle Vanja, 6.05 News, 6.10 News, 6.15 News, 6.20 News, 6.25 News, 6.30 News, 6.35 News, 6.40 News, 6.45 News, 6.50 News, 6.55 News, 7.00 News, 7.05 News, 7.10 News, 7.15 News, 7.20 News, 7.25 News, 7.30 News, 7.35 News, 7.40 News, 7.45 News, 7.50 News, 7.55 News, 8.00 News, 8.05 News, 8.10 News, 8.15 News, 8.20 News, 8.25 News, 8.30 News, 8.35 News, 8.40 News, 8.45 News, 8.50 News, 8.55 News, 9.00 News, 9.05 News, 9.10 News, 9.15 News, 9.20 News, 9.25 News, 9.30 News, 9.35 News, 9.40 News, 9.45 News, 9.50 News, 9.55 News, 10.00 News, 10.05 News, 10.10 News, 10.15 News, 10.20 News, 10.25 News, 10.30 News, 10.35 News, 10.40 News, 10.45 News, 10.50 News, 10.55 News, 11.00 News, 11.05 News, 11.10 News, 11.15 News, 11.20 News, 11.25 News, 11.30 News, 11.35 News, 11.40 News, 11.45 News, 11.50 News, 11.55 News, 12.00 News, 12.05 News, 12.10 News, 12.15 News, 12.20 News, 12.25 News, 12.30 News, 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WHAT'S ON

Plant a Tree in Israel... The tours for the Hill of... Hadassah Club, Youth Aliya office... MUSEUM HAARETZ TEL AVIV...

ALL WEEK IN JERUSALEM... Israel Museum... Hebrew University... Tel Aviv Museum...

DUTY FREE outlets direct deliveries from abroad... GRUNDIG

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RAMAT AVIV GLASS MUSEUM KADMAN NUMISMATIC MUSEUM... MUSEUM OF ETHNOGRAPHY AND FOLKLORE... VISITING HOURS: Sun., Mon., Tues., Thurs. 10 a.m. - 8 p.m.

This week at the Tel Aviv Museum THE NEW BUILDING (27-29 St. Shaul Hamelech, Tel. 257361) EXHIBITION: Picasso (Hall No. 8)

INTERNATIONAL SIVANDA VEDANTA YOGA SOCIETY Course 1... THE HELENA RUBINSTEIN PAVILION 6 Rehov Tarsat, Tel. 257196

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Israel Theatres

Table with theatre listings: Herta Municipal Theatre, The Cameri Theatre, Habimah, My Bar, International Sivanda Vedanta Yoga Society

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CHEN Tel. 282288
Israel Premiere
4.30 - 7.15 - 9.30
Charles Bronson Jack Palance

MAKIM Tel. 287487
2nd week
COUNTDOWN
JEANNE MORHAU SIMONE SIGNORRETT

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2nd week
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FISTFUL OF DYNAMITE
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ISRAEL PREMIERE
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DORIS HARE
STEPHEN LEWIS

CRITERION Tel. 57862
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PETER O'TOOLE
KOLMAN TURTON
7, 9.30

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MAJANDRA KOKORAL
MALA SINA
GIBET
4, 6.30, 9

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"Sunday Bloody Sunday"

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WOLFGANG BECK
TARZAN ESCAPES

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The great sexy star
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LOVE ME, BABY LOVE ME
In colour
For adults only

ARMON Tel. 604948
8th week
THE GODFATHER
Based on Mario Puzo's Best Seller
with MARLON BRANDO
in "RICHLAND BROOKS" well known film
THE HEIST
In colour
For adults only

ORON Tel. 604017
4th week
WARREN BEATTY GOLDIE HAWN GERT FRIDLE
in "RICHLAND BROOKS" well known film
THE HEIST
In colour
For adults only

ORON Tel. 523989
From Friday six non-stop
TONY FERRER
in a great role in a film
SABOTAGE
In colour

ORLY Tel. 51898
One minute from Carmelit station
8th week
VITTOBIO DE SICA'S best film
Winner of 1972 Academy Award
The Garden of Finzi-Contini
with HELMUT BERGER, DOMINIQUE SANDA
In colour
Two evening perfs. at 7, 9.15

BEIT ROTHSCHILD Tel. 82749
Vanessa Redgrave
St. Lawrence Olivier
OH, WHAT A LOVELY WAR
Haifa premiere performance
Perfs. at 6.45, 9.00
on Sat., Tues., Thurs.

CHEN Tel. 606272
Haifa premiere
An exciting war film
Full of suspense
THE LAST ESCAPE
Starring STUART WHITMAN
In colour

MORIAH Tel. 242477
CLINT EASTWOOD
in his sensational picture
DIRTY HARRY
For lovers of suspense
Perfs. at 6.45, 9.00

SHAVIT Tel. 58345
SEAN CONNERY in
THE ANDERSON TAPES
In colour
Perfs. at 6.45, 9.00

RAMAT GAN Tel. 720706
4, 7.15, 9.30
HAUSER'S MEMORY
SUSAN STRASSBERG

HADAR Tel. 728922
7.15, 9.30
LEE MARVIN PRIME OUT

LILI Ramat Gan 4, 7.15, 9.30
TRIBES
EARL HOLLIMAN

The POSTER

THE ANDERSON TAPES - Melodramatic crime thriller about a grandiose plan to rob a complete apartment block in New York City.

CHATO'S LAND - The hunted turns hunter in this chilling western story starring tough guy Charles Bronson.

THE CLOWNS - Fellini's glorious new view of the world as a circus.

THE DEANERON - Passionate look at a woman and her life together held in one long yawn.

THE GARDEN OF THE FINZI-CONTINI - A fine performance of the famous play about the Jewish ghetto who lived and perished in the Nazi era.

THE HEIST - An original play written by Yosef Shiloah, directed by Yosef Shiloah.

THE HOUSE THAT DRIPPED BLOOD - A long-married couple recall flayers spent together as one long stretch of boredom.

THE LAST ESCAPE - A great sequel of the daring detective of the daring detective SHAFT'S BIG SCORE.

THE ROAD TO SALINA - Gianni Farmer, Robert Walker, Bita Hayworth.

THE SKYJACKED - Charlton Heston, Evette Mintreux, Wolfgang Beck, Tarzan Escapes.

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Cinema

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Lecture

LECTURE - "Jerusalem: the center of our world" by Mrs. Ezra Shapiro (wife of the Director of the World Keren Hayehudi) at the Zarka Club, 28 King George Street, Jerusalem, at 8 p.m., Monday, 9 Akshaf, Jerusalem. All welcome.

PUPPETS - "Nasada" presented by the Hebrew Puppets at the Zarka Club, 28 King George Street, Jerusalem, 8.30 p.m. tomorrow.

OPERA - The Israel National Opera presents: Verdi with Nadia Davarin, Lorraine Jones, Nardali, Maron, Tel Aviv, Saturday, Monday; Jerusalem, Wednesday, Thursday; Haifa, Friday, Saturday; Miriam Laron, Tel Aviv, Tuesday.

DANCE - SAT-DOR DANCE CO. - programme: Impressions - Job Sankov, The Myth - Paul Samanov, A Little Hell - Walter Gura, TEL AVIV (Sat-Dor Theatre) Thurs.

HAIFA CINEMAS - "The End of Days" with Michal Bat Adam, (Alex Agor)

RAMAT GAN - "The House That Dripped Blood" Technicolor Adults only

ORLY - "The Garden of Finzi-Contini" with Helmut Berger, Dominique Sanda

BEIT ROTHSCHILD - "Oh, What a Lovely War" Haifa premiere performance

CHEN - "The Last Escape" starring Stuart Whitman

MORIAH - "Dirty Harry" starring Clint Eastwood

SHAVIT - "The Anderson Tapes" starring Sean Connery

RAMAT GAN - "Hauser's Memory" starring Susan Strassberg

LILI - "Tribes" starring Earl Holliman

Come to Eilat And make sure you go to ELAT!

The luxurious and modern Eilat Hotel, is a vacationer's paradise right in the center of the Eilat promenade. On the sun-kissed beach of the Red Sea it has been awarded 4 stars; there are 110 fully air-conditioned guest rooms; each with its own phone and radio, and three spacious dining rooms. There is a well-equipped bar and a convenient canteen.

The sweet-water swimming pool is easily the largest in all Eilat, and naturally there is a separate pool for children. And adjacent to the pools is an array of changing cabins and showers.

In the Eilat Hotel every room faces, and looks out over the broad reach of the Red Sea. And the sea itself is only a few yards from the Hotel.

You should know that the kitchen of the Eilat Hotel prepares succulent kosher meals, and a central air conditioning unit gives the whole interior of the hotel a pleasant and most comfortable atmosphere.

Not on sight-seeing: There is no place like Eilat in the whole world. Either for vacationing or a complete rest. The mountains with their purple and scarlet form an astonishing backdrop to the deep blue of the Red Sea. You can visit the mines of copper that were established by King Solomon. And you can go out in a glass-bottomed boat to watch the tropical fish swirling around the corals. You can go underwater yourself, in a diver's paradise or water-ski. You can visit the famous Coral Island, which still holds the emerald ruin of a crumpled fortress. Or you can go out, with a guide, into the fabled and beautiful desert of Sinai, and on to Sharm El Sheikh, the most southerly extreme of Israel.

EILAT HOTEL
Eilat, on the Red Sea
Telephones: 059-2151
Telex: 625